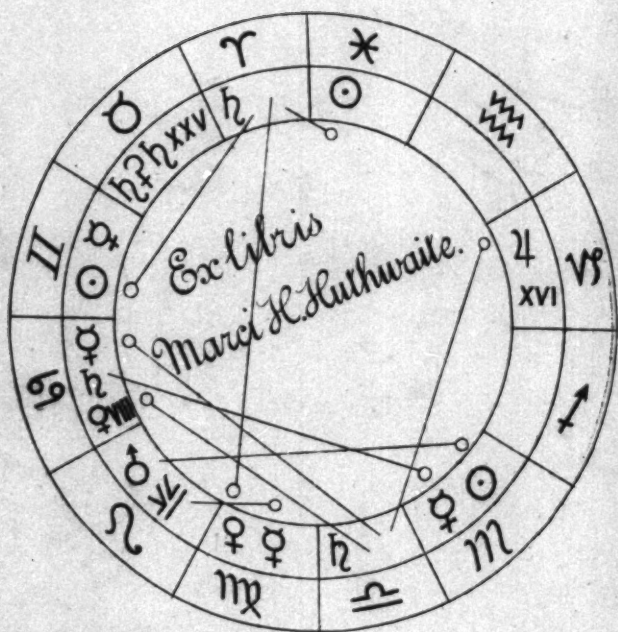
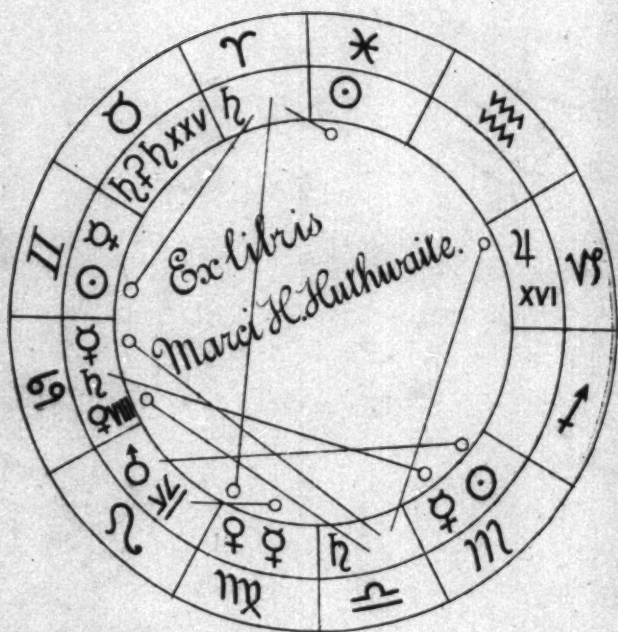






1457. c. 13.

John ... from
A
TRIP to the MOON.

Containing an Account of the

ISLAND of NOIBLA.

ITS INHABITANTS, RELIGIOUS and
POLITICAL CUSTOMS, &c.

By Sir HUMPHREY LUNATIC, *Bart.*

*I am but mad North North-West; when the Wind
blows Southerly I know a Hawk from a Heronshaw.*

SHAKESPEAR.

VOLUME II.

L O N D O N :

Printed for S. CROWDER, in *Pater-noster-Row*; W.
NICOLL, and W. BRISTOW, in *St. Paul's Church-
Yard*; and C. ETHERINGTON, in *York*, 1765.

TRIP to the MOON

Containing an Account of the

Island of NOLIA

its Inhabitants, Religion, and
Political State

By J. B. B. B. B.



VOL. 1

NO. 1

THE Title of a GOOD MAN being superior to all the Honours that a Monarch can bestow; whoever is so happy as to know his valuable Character, will approve the Patron to whom I recommend this Volume, and justify me in submitting it to the Protection of

TINDAL THOMPSON, Esq;

NEW MALTON,
December 1764.

To the PUBLIC.

SIR HUMPHREY should think himself undeserving the particular Approbation bestowed upon his former Volume, by so many *able* and *independent* Critics, not to acknowledge the Obligation; and takes the Liberty to observe, That it is with Design he makes his *Lunar Journals* attend to the *useful*, rather than the *miraculous*.

Speedily will be published,

L I F E:

A N

E P I S T L E.

Addressed to

SAMUEL DERRICK, *Esq;*
MASTER of the CEREMONIES at BATH.

A L S O

CHARACTERS,

In Three EPISTLES.

A TRIP to the MOON.

Prefatory Matter—Remarks on the Use and Abuse of Travel—The Ceremony of Banishment—Strictures upon public Executions, &c.

FELLOW-TRAVELLER, according to Promise I have again met you, in order to continue our Tour, and I doubt not but the same Degree of good Humour, the same Flow of Spirits, the same commendable Curiosity on your Side, and the same friendly Disposition to gratify it on mine, will render our farther Progress both pleasant and profitable.

Before we set off, however, let me express my Hope that you will not prove
VOL. II. A like

like a learned and ingenious *Critic* upon my *former* VOLUME, who declared a general Approbation of the Matter and Conduct, were it not that he deemed the Ascent of a Mortal to the Moon impracticable: How slender must his Faith be! How liable to Megrims, and incapable of extraordinary Elevation, his Shuttlecock Pericranium! Let Animals of this groveling Nature, who, formed meerly of Clay, without one animating Spark to lift them above the Sphere of common Attraction, drudge upon their Mother Earth; let them sneer at, or condemn, what they cannot understand, while we, disdaining, like ALEXANDER, to own ourselves pent within the penurious Limits of one World, range thro' the whole Planetary System: Let Men of Titles and Fortune, without Heads, pursue one fashionable Tract, while we aspire to Climes, Speculations, and Curiosities beyond their Reach.

The

The Advantages of TRAVEL in this nether World (a Branch of *Education* more followed for Parade than Improvement) have been industriously blazon'd by some, while the Dangers of it have been as partially display'd by others. Without entering upon tedious or intricate Disquisitions, we may reasonably conclude that much valuable and ornamental Knowledge may be deriv'd from visiting various Countries, if the different Policy and Manners of the several States be properly considered, and their constitutional or artificial Virtues and Vices impartially survey'd.

But if Attention, as is too frequently the Case, childishly plays with Trifles, or, under the Influence of Novelty, it dwells upon such irrational Enjoyments as flatter unruly and dangerous Passions; if a Man only learns excessive Drinking in GERMANY; low Tricking in HOLLAND; Levity in FRANCE; dogmatical Pride in

SPAIN; and lewd Intrigue in ITALY, then were it better to be confined within the narrow Boundaries of one Prospect; for home-bred Follies are less awkward and less pernicious than foreign Coxcombry: On the reverse, if, properly prepared by Study and a competent Knowledge of our native Land, we collect Military Knowledge from the GERMANS; Œconomy and Assiduity in Business from the DUTCH; Spirit in Conversation, and Ease in Deportment, from the FRENCH; nothing from the SPANIARDS; from the ITALIANS, a just and delicate Taste for MUSIC, PAINTING, and ARCHITECTURE, we give Nature all the Assistance necessary to make it shine with conspicuous and salutary Lustre.

In our NOIBLAN Progress I dare promise you there is no Danger; for if you part from me no wiser nor better than when we met, you may at least depend upon

upon it that you will leave me no worse; for it is an invariable Maxim with me to appear rather dull and stoical, than pert at the Cost of Decency, or wise at the Expence of Virtue and Religion: However, tho' bound within such unfashionable Limits, tho' I am not so popular a LUNATIC as to employ my Pen in trifling Memoirs or political Scandal, I hope to produce such Matter as will at least keep you awake, unless you read in Bed, which, by the Bye, I would advise you against; and if I should, as becomes my Name and Family, sometimes ramble beyond the Sphere of general Comprehension, fear not, trust me that I shall prove a faithful Guide, and consult your safe Return with all imaginable Caution.

Thus agreed, Friend Reader, let us, like cordial Acquaintance, shake Hands. Hold! you say, not so free with a Fellow in Masquerade, one whom neither I,
A 3
nor

nor perhaps any Body else knows.—He calls himself a KNIGHT, but for ought we can tell he is a KNIGHT of the *Post*.—You have said it: Now let me speak, and, if it must come to an Examination, inquire whether you know all your Acquaintance: Are none of them in Masquerade? Are they all exactly what they appear to be? If there are *Lords* among them, have they all real as well as titular Honour? If *Ladies*, are they distinguished by domestic Virtues as well as public Rank? If so, you are a happy Mortal indeed; but let me tell you, Hearts and Tongues, Looks and Thoughts, Words and Actions, Dignity and Worth, Criticism and Knowledge, are, for the most Part, at Variance in this very wise and very virtuous World of ours.—Very wise and very virtuous! why not, Sir HUMPHREY, you'll reply—what, I suppose, in the common Place of Satire, you would insinuate ironically that we are much worse than our Ancestors; that

that all Merit must be sought for amidst the Rust of Antiquity, and that our Age is not only the most ignorant, but the most corrupt also; or are you so enthusiastically fond of your favourite Planet, your new-found World, as utterly to condemn the Inhabitants and Productions of this sublunary Sphere?

Soft, soft gentle Reader, you are rather too hasty, tho' kind, in explaining my Ideas; for I take our Age to be adorned with as much Wisdom, Virtue, and Courage as any that ever preceded it, or possibly any that may be to come; at the same Time you will give me Leave to say it is blemished with an equal Number of Imperfections, and those arising from the same Materials, only in different Shapes, that produced similar Imperfections a thousand Years ago; our Manners and Conduct, like our Cloaths,
only

only change Names and Fashions, yet are literally the same; as to the LUNAR REGIONS, you will hereafter find that I can look upon them with as impartial an Eye as I do upon the terrestrial ones.—But to return to my Inquiry: I have asked if you know all your Acquaintance; as I love to be free, let me extend the Question, and inquire whether you even *know YOURSELF*?—What, silent—no Answer? Why then I may reasonably suppose you do not as you ought—for Shame, look at home—turn your Eyes inwards, first examine your own Heart, then look into the Breasts of your Neighbours; and, from a comparative View of Merits or Failings, learn to value or commiserate your Fellow-Creatures, not according to their Riches or Poverty, but according to their commendable or unworthy Conduct in Life; judge of them not as *Solar, Lunar, or Terrestrial* Beings, but as CITI-

ZENS

ZENS of the UNIVERSE, whose expanded Hearts reverence and embrace all the Works of God.

What a tedious dull Moralift, cries every *fashionable* Reader, is this Sir HUMPHREY? Probably it is fo; but, that we may be the more agreeable Company, do, good new Acquaintance, only grant me the Indulgence to think me as wife, as witty, as honest, or, in the more popular Phrase, as clever a Fellow as yourself, and ten to one but you will read with as much Pleasure as I write—thus much to Male Readers. As for the LADIES, I can only sollicit their Favour and their Attention by declaring, that a *handsome* Woman captivates my Eyes; that a *sensible* Woman awes my Tongue; and that a good Woman (which three Characters, I dare believe, are united in you, Madam, who are now reading here) ravishes my Heart.

Thus

Thus much we have talk'd upon Earth,
 and modishly, so far as Sense and Fashion
 can agree, having disjointed Connexion
 to give a Relish of Spirit, now let the
 bold and rapid Wing of full-fledg'd Ima-
 gination bear us to the NOIBLAN RE-
 QUECEX, where, as I remember, we left
 the good NAMREDAL going to his Noon-
 tide Meal; which having passed over with
 the usual Ceremony, my Ears were struck
 with slow and solemn Sounds echoing
 drowsily thro' the RUVENAL; when look-
 ing out I saw a considerable Number of
 Persons approach in awful and deliberate
 Procession, which was led by twelve
 Men in long Purple-coloured Garments,
 marching four and four; then succeeded
 a Band of Vocal Music, such as I had heard
 at the SALMINA, who, in the solemn Pauses
 of a dead March, chaunted a most affect-
 ing Hymn of Sorrow: The Emblems of
 JUSTICE followed; and after them mo-
 ved two Females cloathed from Head to
 Foot

Foot in flowing Sable Robes, their Hair dishevelled and covering their Faces; two Virgins dressed in White supported each; then a Train of near one hundred Matrons cloathed in White, and their Heads covered with long Purple Veils, closed the Proceſſion.

This Ceremony was very ſtriking; the moſt profound Silence was obſerved amidſt the attending Crowds, except at ſtated Places, when a reverend Citizen read the Crimes and Sentence of the Criminals, and thereby drew forth a general Sigh of Compaſſion from the Spectators. One of the Sufferers I found to be the *Engliſh* COUNTESS formerly mentioned; the other unhappy Victim remained quite ſpeechleſs, as if Conviction and Penitence had ſeized her Faculties, and lock'd up the Powers of Speech: But her Ladyſhip retaining the ungovernable, ſhameleſs Pride of Terreſtrial
Quality,

Quality, every now and then exclaimed vehemently—*Is this Usage for a Woman of Rank and Spirit?—O happy ENGLAND, where every Thing is sanctified by Nobility! No Distinction paid here!—Mon DIEU, what a miserable vulgar World have I got into?—I have heard of HOTTENTOTS, and sure I am among them.*

What incorrigible Assurance has that Creature, cried the NAMREDAL, who, after attacking the very Vitals of Female Modesty and filial Piety, dares think her Sentence hard? All these and her future Sufferings are justly due to the Life of unprofitable and licentious Dissipation that she led in her former State of Existence, exclusive of her infectious Maxims and Example here. The other Criminal, continues he, is she whom the TWINS contended for; they are now, according to my Sentence, conveying to the VALLEY of WEEPING, and this Procession

sion is the Ceremony used upon such Occasions; those Virgins who support the Exiles are dressed in White, as an Emblem of their Innocence contrasted with Sable Guilt; the Wives who follow are robed in White also, as Daughters of Virtue, but wear Purple Veils in Token of Sorrow for the disgraceful Fate of their unhappy Sisters.

I own the very decent, rational Solemnity attending this Act of Justice impressed me with a melancholy Pleasure, and I could not help exclaiming to the NAM-REDAL how much Approbation it extorted from me, when compared with the Circumstances that attend a public Punishment in our World, where unhappy Criminals are pursued and gazed at by unfeeling Crowds, who seem more bent to gratify an inhuman Curiosity, than disposed to commiserate the unhappy Fate of their Fellow-Creatures. Among the
Nor-

NOIBLANS, who are happy enough to know no Crime that reaches Life, a silent, sensible, sympathetic Concern attends suffering Guilt; among us even the terrifying Brow of Death cannot prevent a busy, bustling, indecent Noise; some few, perhaps, upon such awful Occasions, let fall the kindly Dew-Drops of Compassion, and breathe forth the soft Sighs of Pity, while a large Majority indulge the malevolent Spirit of Censure, in remarking, that if People won't do right they must suffer; that it is but fit Examples should be made, tho' not at all assured but that they themselves, under the same Impulses of Passion, imperfect Education, bad Example, Necessities, or Temptations, all which are Misfortunes rather than Crimes, might be found capable of the same Delinquency they are so ready to condemn. Justice, to maintain Property and Order, should undoubtedly, among every Rank, support her Dignity inviolate,

late, and therefore must let fall the Rod of impartial Chastisement upon convicted Guilt, to terrify those into Obedience whom the Charms of conscious Innocence cannot keep within the Pale of Right.

The NAMREDAL having attended to my Remarks, replied, Your Sentiments are perfectly right; when I was on Earth it gave me infinite Surprise and Concern to see Pleasure oftener expressed at the Miseries than at the Happiness of Humankind; nor could I ever discover the Rise of so unsocial a Satisfaction, unless, perhaps, it may proceed from a false Imagination, that, while we are anatomizing and censuring the Characters of our Neighbours, we exhibit our own to more Advantage.

How pitiful, how impolitic a Species of Ambition, which destroys what it seeks for, and casts an ÆTHIOP Veil over that
White-

Whiteness it would set forth as clear as the unspotted Snow? If those who possess this pestilential Spirit, more blighting than the Eastern Blast, would but consider the Consequence of indulging it, that the Disgrace or Ruin they meditate for others will most infallibly retort upon themselves, perhaps that ruling Principle, SELF-LOVE, might create a Tendernefs, which Charity and social Obligations recommend in vain.

How fatal have undeserved Aspersions often proved, by urging weak, innocent Persons into a Contempt of Reputation, than which nothing can be more dangerous to moral or social Virtue; for what we despise we always neglect; and to give out Appearances which bear a strong Resemblance to Vice, is next to the actual Commission of it. But come, continues he, we are dwelling too long upon a Subject more grave than entertaining,
what

what think you if, by Way of Relaxation, we should take a general View of the City?

I gladly embraced the Proposal, and for that Purpose attended my kind Conductor to the SALMINA RUVENAL. As we passed along I could not but express my Surprise that we met so few People in the Streets; notwithstanding that, from the Numbers I had occasionally seen, the City appeared to be extremely populous.

Your Surprise, says the NAMREDAL, is natural enough, but it will soon cease, when you are informed that no Person here traverses the Streets upon an idle or superfluous Occasion; the unavoidable Concerns of mutual Intercourse alone call People forth here; no Visiting Cabals, to dissect and pry into the Concerns of neighbouring Families; Hours of

healthful and innocent Recreation are allowed in proper Places adjacent to the City; the stated and well-known Business allotted for each Individual takes away those ridiculous Pretences for rambling and pursuing each other, which are so industriously framed and propagated amongst SUBLUNARS, to the unspeakable Prejudice of their Minds and Circumstances. Among the NOIBLANS the just OECONOMY of TIME is a general and leading Consideration.

C H A P. I.

A Description of the City; its several Parts and Peculiarities—A Funeral—Preparatory Circumstances—The Temples of TIME and DEATH—ROCHESTER and CHARLES II. introduced.

HAVING reached the TEMPLE, we ascended to the Base of its DOME, from

from whence a distinct View of the City presented itself, wherein I perceived the *SALMINA* and *REQUECEX* to be the two principal *RUVENALS*, each of them about half a Mile in Circumference, branching out two Streets, of a Quarter of a Mile in Length, from each Side of the Square; Half-way in every Street appear'd a smaller Square: The Houses are all uniform, built of a bluish Stone, and piazza'd with white Pillars; no upper Stories, nor are there any Windows, all Light descending thro' flat Roofs; the Streets may be about sixty Yards wide, with two small Rivulets of a Yard broad in each; and in the Center of every Square is a superb Fountain of an *EMERALD*-colour'd Stone, from whence those Rivulets receive a constant Supply of Water. These, the *NAMREDAL* observed, were not so much for Ornament as Use; by Means of those small Streams, says he, the Streets are easily cleansed from any noxious Matter

that might grow offensive, or taint the Air; and upon an Accident of Fire, which however rarely happens, so immediate and plentiful a Supply of its opposite Element enables us to restrain the Mischief, and put a timely Stop to it. Every House has exactly the same Portion of Ground allotted to it for Gardening. The MAGISTRATE, assisted by twenty-four CITIZENS, determines regularly at the Season what every Family must plant or sow for the general Stock; and fixes both the Quantity to be furnished, and the Time when it is to be brought in.

This Institution may appear both singular and partial, since some Subjects of Labour require more Assiduity, and are attended with much more Trouble and Fatigue than others: In such Cases an equivalent Advantage is allowed; but to descend into Particulars would be too tedious, and must divert your Attention from
what

what you will find more agreeable: Come, let us ascend higher, that you may not only command a better Prospect of the City, but also of the adjoining Territory. We ascended, and a most enchanting Prospect open'd on my View; extensive Lawns, beautified with vernal Smiles, and intersected by the slow stately Windings of a majestic River; skirting Woods in different Forms and Situations, and terminating Hills, delightfully irregular, entertain'd the Eye with an inimitable Scene of rural Elegance and Pleasure. What you now behold, says the NAMRE-DAL, is a Miniature Sketch of the whole Island, just as we of NODNOL are a small Sample of the Inhabitants, except those of NEROMA and OMYRCHAL, both which deserve a particular Description; but I intend you shall see them.

Having sufficiently contemplated the Beauties that surrounded us, we descend-

ed, and I asked my Conductor whether the Climate of NOIBLA was steady as well as serene, or whether it admitted such frequent and violent Changes as certain Seasons produce among us: No, replied he, the Elements here are an Emblem of that Tranquillity which prevails among the Inhabitants; we have no greater Alteration than what you have seen, no Tempests ever whirl their Devastation here; we have no Thunder to alarm us; no Lightning to blast us; no Floods of Rain to sweep away the Fruits of the Earth: We know nothing of the Severities either of Cold or Heat; temperate Breezes cool and purify the Air, refreshing Dews moisten and fertilize the Soil, and we have all the Blessings of a perpetual Spring: Whatever Industry can procure, whatever Prudence would pursue, or Contentment can supply, is found in this mild and happy Region, where the natural-born NOIBLANS usually enjoy about a hundred

hundred Years of Life, free from all internal and external Pain, unless they bring it on themselves by some Inadvertence of their own. As to those who have been translated here from Earth, their Duration is uncertain—while they remain they appear in the same matured Form they wore in the SUBLUNARY WORLD, without any perceptible Increase of Years or Decline of Constitution. Now that we have touched, continued he, upon Mortality, it may prove a useful Gratification of your Curiosity to see a FUNERAL according to the Manner of this ISLAND, and the Circumstances preparatory to it, which, I dare believe, will appear somewhat extraordinary to you.

Having acknowledged that nothing could be more worthy of my Attention, we proceeded to a House from whence issued loud Sounds of Music and triumphant Choruses of Joy; many Persons
dressed

dressed in gay or rather antic Habits,
 and crowned with Garlands, stood before
 the Entrance, displaying magnificent
 Banners, ornamented with Variety of
 Hieroglyphics.

Behold, says my Guide, the Mansion
 of DEATH. Perceiving me to be surpriz-
 ed at the Appearance of such Festivity,
 he told me it was intended as a Compli-
 ment to the dying Person, who is sup-
 posed thereby to have Spirits infused,
 to bear up against the Weakness of Na-
 ture, and to render the Satisfaction of
 being so near his Removal to a better
 State of Existence more sensible. This
 Point being cleared up, I yet remained
 under another Difficulty; I could not ac-
 count for it that a Number of People
 should be assembled to attend the Fune-
 ral of a Person not yet dead; however, the
 NAMREDAL informed me that an Hour
 would clear up the whole Matter; for,
says

says he, the FINAL EXPERIMENT has been made, and the old Man, tho' not quite dead, is most certainly not far from breathing his last.

I here asked what was meant by the FINAL EXPERIMENT, and was instructed, that when, from Age and Weakness, any Person is supposed to be upon his Death-Bed, one of the GARDEN-BIRDS is brought into the Room; if it tamely flies towards him, Death is not near; but if it flutters about with Noise and Screaming, then his End is inevitably at Hand.

I was by this Time conducted into a Chamber, where I saw the Victim half set, half laid on a rich Couch under an elegant Canopy, with the Musicians ranged on each Side of him: Soon after our Entrance the festive Strains we had heard were gradually lull'd into Silence, when a young Man of noble Deportment, prostrating

strating himself before the dying Person, spoke as follows :

“Tender and benevolent Parent, kind and faithful Guardian of our younger Years, let not this unavoidable Separation from the immediate Society of your Children and Friends, totally deprive us of your paternal Care and Affection; when thy Spirit shakes off its material Fetters, Oh condescend to supervise our Conduct, and to direct our Course; whisper into our Minds whatever may be needful to a blameless Existence here; pour the Balm of temperate Desire and calm Contentment into our Souls; be thou the kind Conveyance of the Blessings that are allotted for us by our UNIVERSAL FATHER, and when we stand upon the Verge of Time, bring us some Beams of heavenly Radiance to cheer our Way, and to light us thro’ the gloomy Vale of Death.”

This

This Address was received with a Countenance full of the sincerest Respect and the tenderest Affection, which immediately broke forth in the following Reply:

“Son of my Care, and you other Children of my dearest Love, doubt not the Influence and Protection of my sympathizing Spirit; the Pinions of the Morn shall bear me to assist you, and even on the sable Wing of Night I'll hover to protect you: Yet place not too much Confidence in supernatural Assistance, exert your own Faculties to the most worthy Purposes, so shall my Guardian Care be the more effectual, and your Heavenly Father will be more disposed to grant me the Power of protecting and of blessing you.”

This I found was a Custom among the NOIBLANS, arising from a traditional Opinion,

Opinion, that the Spirits of departed Persons are invested with the Superintendence of their surviving Friends, and that, without such Guardians, the immaterial Agents of Vice and Confusion would destroy all Virtue and social Order.

Soon after this Piece of Religious Ceremony, the old expiring NOIBLAN demanded of the NAMREDAL who I was; when, being told that I came from the SUBLUNAR WORLD, he seemed much pleased, as supposing me to have undergone somewhat similar to that great Change which he himself was about to experience; however, being set right in this Point, I was moved, by his hospitable Reception, to offer Condolance on his approaching Dissolution, after the Manner usual with us upon such Occasions.

“What, replied he, viewing me with an Eye of stern Regard, have I ever done to
 provoke

provoke thy Ill-will, that thou shouldst mourn, like an Enemy, at the most fortunate Period of my Life, my second and more glorious Birth? Nature, thou seest, hast accomplished her End, and is now brought to the last Ebb: TIME has dried up the Springs of Action, and I have nought remaining of my former Self, but a Remembrance of the Faculties I once possessed; which, like the Breath I have drawn, are faded into nothing; and canst thou, unprovok'd, wish me to totter about longer, wearisome to myself, and burthen some to others? I have heard, SON of EARTH, that the *Monster* ENVY is very prevalent in thy World; does it reach even to the Border of the Grave, and extend so far as to deny the weary, worn-out Traveller his hard-earn'd Rest?"

"Venerable Sir, I replied, DEATH is a Consummation, which, tho' essential to Nature, and common to all, every Man, wishes

wishes to his Neighbour before himself, a Period the Aged shun, and tremble at as much as Youth; however temporal Possessions may be coveted, this desirable Change is industriously avoided by all; the Pride of Beauty, Riches, Fame, and Grandeur, shrinks before it; and the Impression it makes is so awful, that Survivors, not content to vent their Grief in the natural Expression of it, carry the Semblance of their inward Sorrow for their departed Friends even in their Dress and whole outward Appearance."

"Oh Fools! Fools! Fools! returned he, if they are so afraid to die, how comes it they are not afraid to live, one being as unavoidable as the other, and the natural Consequence of it? Far hence be removed such irrational Timidity; while I at this blissful Moment, with you my Children, Fellow CITIZENS and Friends, who must all in due Time experience the
same

same eligible Separation, rejoice that I have been placed in a World whose Inhabitants live with Contentment and die with Composure; where, without yielding to the unprofitable Weakness of childish Grief, we take Leave of the Departing as setting out upon a pleasant Journey; where we lie down in the cold Arms of Death with as much Tranquillity as in the nightly Repose of Nature; lie down! nay, meet with Joy our kind Reliever; where that self-tormenting Raven, a guilty Conscience, never preys upon the Heart, nor croaks Despair unto the Dying:—But hold, my impatient Spirit springs forward towards Liberty—thro' these failing Eyes I see the NAL-SINA, attended by my venerable Ancestors, approach; his heavenly Voice charms my Ear—and lo—he spreads the snowy Wings of Mercy to bear me from Imperfection and Infirmary to immortal Bliss.”

Here,

Here, fainting in a Kind of enthusiastic Extacy, the attending AvoZEN proceeded immediately to a strange, and, in my Sight, inhuman Operation, no other than that of separating the old Man's Head from his Body. The small Quantity of Blood which issued, was carefully receiv'd by his eldest Son into a Chrystal Receptacle.

After this the Corpse, having undergone a very ceremonious Ablution, and being furnished with an artificial Head, so nicely formed and judiciously colour'd, as hardly to be distinguished from the natural one, was arrayed in most magnificent Attire, and, being seated in a Triumphant Carriage, was conducted, with great Pomp and Joy, to the NESOVA RENNAM, the FIELD of DEATH, about two Miles from the City, a Place of much rural Beauty, near four Miles in Circumference, fenced by a large Dyke ten Yards wide,

wide, and ornamented by two elegant Buildings placed on opposite Hills at the Extremities of a Grove, awfully delightful; one of those Edifices is a TEMPLE dedicated to TIME, called, in NOIBLA, RINMETHOL, the ACCOMPLISHER; the other to DEATH, stiled LARDETHAC, the DELIVERER.

At our Entrance into the Field, the Corpse was met by some PRIESTS belonging to the TEMPLE of TIME, and conducted thither by them; where, being placed before a large Statue of a human Figure, thick set with Wings, and wearing a magnificent Crown, all who attended the Funeral prostrated themselves, while the ALMAZET spoke as follows:

“Behold, Oh great ACCOMPLISHER, at thy Shrine, the perishable Part of a deceas’d Brother, who, during the Existence of this material Body, professed himself

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thy

thy faithful Servant, nor ever vainly lavished any of the Moments appointed for moral or social Purposes; by us, his Survivors, he solicits that honourable Stamp of Approbation upon his Memory, which may encourage his Posterity perseveringly to imitate his commendable Application; pronounce him a worthy Sacrifice made to thee by the Great DELIVERER, and fill our Hearts with Joy."

Here, as I presume, by a Kind of mechanical Influence, the Statue three Times flapp'd all its Wings, and thrice utter'd a Sound resembling that of a deep howling Wind; upon which the Children and Relations of the Deceas'd sung a short Hymn of Rejoicing, and then moved in a most extravagantly antic Form of Dancing, which done, we pass'd on to the other TEMPLE; at one End appeared a Skeleton of enormous Size, seated on a Throne, with the Emblem of Power

Power, prostrate, supporting one Foot, and that of Grandeur the other.

At the Foot of the Throne was an Altar with Fire upon it, into which the Head and Blood of the deceas'd Person were thrown: I asked the Reason of this, and was told that the NOIBLANS believed Fire to be the parental Element, and Origin of all created Matter; that they supposed the Spirit, during its temporal Existence, to reside in the Parts that were now devoted to the holy Flames; which, as they separated and purified it from the grosser Particles with which it was connected, were deemed the properest Conveyance to an undefiled State of Immortality.

After this, and a few short Thanksgivings, the Body was let down into a round Hole, three Feet Diameter and twelve or fourteen deep. A Hymn con-

cluded the whole Ceremony; when, according to Custom, the artificial Head was, by the eldest Son, conveyed home with much Care and Reverence; such Memorials, or Semblances of the Dead, being held in high Veneration.

On our Return I asked the NAMREDAL if any other Use was made of the TEMPLE of TIME; to which he replied, that a LECTURE on the ŒCONOMY of that most useful and elusive Appendage of Mortality, was delivered there once a Month; when the Inhabitants of one SENIRAT, or WARD, that is a twelfth Part of the City, are obliged to attend; and if any have, since a former Meeting, knowingly omitted any Duty, or an Opportunity of doing Good, such Persons are obliged to make an open Acknowledgement of their Failure, with a solemn Promise that their Offence shall not be repeated under severe Penalties, which in such Cases certainly take Place.

In

In this Point there never was an Instance known of Misrepresentation; which is not only owing to a general Detestation of Falshood, but also to the Belief that TIME is an absolute Agent, capable of Perception; and that the Figure which represents it in the TEMPLE, would by its Influence be animated to point out Deceit. A Notion however extravagant, like Priestcraft, not without Use.

You will possibly be surprized, continues he, to hear that the ALMEZAT, or Father of the TEMPLE, is no other than the famous JOHN Earl of ROCHESTER. That Station being vacant some short Time after his Translation hither, several Candidates appear'd for it; among the rest EPICTETUS, who seem'd to command most Approbation, as having, even in a toilsome and servile State of Dependence, scrupulously appropriated his few Hours of Leisure, or rather of needful

Rest, to the most commendable Pursuits, those of Virtue and Knowledge: His Claim, modestly preferred and sensibly supported, was on the Point of taking Place, when the present Possessor appeared an unexpected Candidate, and addressed our Citizens to the following Purpose:

“Encouraged—Oh NOIBLANS—by Candor and Impartiality, those lovely Characteristics of this happy ISLAND, I present myself before you; not as presuming upon superior Abilities, but from a Desire of extenuating, by Strictness and Affiduity, the Errors of my former Existence.

“Here let me own—with Shame let me own, that, while on Earth, I had ample Means and frequent Opportunities to confer Happiness on others, and Honour on myself; I had Fortune to command every

every Thing desirable but Content; Genius to furnish Improvement and Delight; with Reason to correct my Passions, and hereditary Honours to enforce Respect;—yet, alas! to what did I convert these signal Advantages? My Abundance served only as a Float to bear me down the rapid and dangerous Stream of Pleasure; my Genius, like an alluring poison-pregnant Flower, displayed its Beauties only to infect those who admir'd it; my Reason poorly turned a Pandar to my Vices; and debased Nobility sunk me into Pity, or Contempt, with all the Sensible and Judicious.

“Such, SAGE CITIZENS, was your Suppliant, till a providential Visitation called his Senses to their just Order, and showed in a true, but agonizing, Light, the perilous Path he had trod. Full of that powerful Conviction, even now with the dark and terrifying Retrospect ever in my View,

View, my Feelings of the Misapplication of TIME must be stronger, and my Sense of the lamentable Consequences of it more forcible than theirs, whom Prudence and natural Inclinations have made Œconomists of Time; if any Objection should arise from my Youth, since I have scarce passed the Meridian of terrestrial Existence, let it be noted that tho' I did with great Rapidity run thro' an Age of vicious Dissipation, yet I have since most painfully experienced a long and bitter Age of Repentance; and EXPERIENCE, not Years, teaches WISDOM. For the rest, I shall gladly submit to your Determination, with one short Remark for my Conclusion, That comparative Knowledge and establish'd Penitence, are rather more to be relied on, than philosophical Speculation and yet untainted Virtue."

This Address seemed to have considerable Influence; yet I believe it would not
have

have prevailed but for the voluntary, modest Resignation of EPICTETUS in his Favour. He has since gained great Credit in his Station; on all Occasions he displays the most eminent Ability; one Instance out of many I shall give you.

When CHARLES the SECOND of ENGLAND resigned his terrestrial Crown, he brought with him a full Flow of his former Spirits and Inclinations; which, for some Space, ran him into Difficulties and Disgrace: Upon his first Examination at the SALMINA RINMETHOL, his Account of himself appeared most trifling and unsatisfactory; however, being fortified with a Confidence usually attending such Characters, and recognizing his former gay, dissolute Companion and Subject, he shook off all Concern, and addressed himself to the ALMEZAT, with a sprightly Negligence, to the following Effect:

“ Who

“Who, in the Name of common Sense, JACK ROCHESTER, would have thought to find you in such a Character? What, make a Priest of one who hated Priests as much as I did! and set *him* up to preach of TIME, who never thought of any but the Time present! a mighty odd World we have got into this, where a Man must tell all he does; nay, not only Man, but Woman also. Heavens! my Friend, what would such an Institution have done upon Earth when we were there? What a gloomy Cloud would it have cast over the Sunshine of Wit and Gallantry, in which bright Region I was myself the leading Star? But why need I repeat what must so strongly dwell upon your Recollection; be it enough to say, that having you, my Friend, for a Judge, I must stand acquitted of all Error, in regard of some little amorous Sallies, and some other Steps towards Politeness; since a Person of the high Rank I held, cannot in Reason

son

son be expected to enter into so low and mechanical a Disposition of Hours as the vulgar Customs of this unpolish'd ISLAND seem to enjoin."

"How strange—Oh CHARLES—replied the ALMEZAT, have been thy Notions, how irregular thy Practices? Not the immediate Hand of Heaven visiting thy unfortunate Father in Blood; not several imminent Dangers and Hair-breadth Escapes of thy own Person; not Obscurity, Exile, nor the severest Rod of Adversity, could teach thee to make a commendable Use of that Power to which thou wast so providentially restored: Placed in the conspicuous and slippery Station of political Parent to a brave, free People, what engrossed thy Attention? Didst thou select, not regarding Men but their Capacities, able and faithful Counsellors? No—thy Ministers were, in general, a Set of Knaves or Fools; weak,
or

or wicked Tools themselves, who made a Tool of thee. Didst thou plan patriot Schemes, or patronize them? No—all thy Schemes and Devices were to obtain Sums sufficient for the Support of Prodigality and Passions, not only below a King, but even below the meanest Rank of human Nature. Wast thou a commendable Example in domestic Life? No—thy numerous Concubines, those Leeches of the State, to countenance their own splendid Infamy, turned *Modesty* out of Doors, and rendered *Vice* fashionable. From these, and similar Circumstances, thy Term of Government became a Scene of Perturbation at home, and Contempt abroad. A Tide of Infection flowed from thy Court to corrupt the Manners of thy People; bloated *Debauch* stalked uncontrouled and blushless in the broad Eye of Day, while Religion and Virtue retir'd desponding in unfrequented Shades. An unhappy Profelyte to thee,

how,

how, alas! did I abuse my Station and Nature? Actuated by a polite Delirium, I made TIME a Slave to Irregularity; but must Folly triumph ever? Will not Change of Existence work a Change in thee? Hence, and know that, till thou hast renounced thy former Self, I shall disclaim all Knowledge of thee; and, as Father of this TEMPLE, if at the next Examination thou art not better prepared, if thou dost not learn and practise those Golden Precepts, to *know and rule Thyself*, I shall sentence thee to a Punishment suited to such irrational Obstinacy."

This severe, yet just Reproof, which met with general Applause from the NOIBLANS, seemed to have no other Effect upon CHARLES than to raise some Sneers of Ridicule; for which, and his obstinate Perseverance in his Irregularities, he was sentenced to the Office he now fills, of RANEVER, OF VERGER in the TEMPLE.

Here . . .

Here I could not avoid expressing a warm Approbation of the Institution the NAMREDAL had been explaining—Oh that such a Temple and such a periodical Examination, exclaimed I, were established on EARTH, then would not *Scandal* find Leisure to prey, Vulture-like, upon defenceless Characters, nor *Gaming* Opportunities to fasten its unrelenting Talons upon the Vitals of suffering Families; *Indolence* and *Procrastination* would be roused from their *Lethargic* Slumbers; *Fraud* and *Envy* would be chained in their unhallowed Cells; *Oppression's* Iron Hand would be unnerved; *Shame* and *Guilt* would hide themselves in the thick Gloom of Night; while the rose-lipp'd Cherub *Innocence* smiled Peace upon the World.

These and such-like Observations employed us till we reached the NAMREDAL's House; at the usual Hour we retired to our several Chambers. This
Night

Night again Reflection preceded, and for some Time prevented Slumber; however, I became suddenly so naturalized to my new Residence, that I could almost have given up all Desire of re-visiting the EARTH, which had ever appeared to me in the Light of a perilous Seat of Perturbation, imperfect Enjoyments, and multiplying Cares; but much more so when I now compared it with the mild, unruffled Region I had reached: However, when I considered this unvarying State of Existence, I found it very ill calculated for the active Spirit of a Sublunar, and determined within myself, that Tranquillity among the NOIBLANS was little more than mental Indolence; that their Philosophy consisted in a total, and therefore prejudicial, Suppression of the Passions, which are the sole Springs of Action in the Soul; and that their Virtue consisted not so much in resisting, as in preventing Temptation. With these Sentiments

timents came the drowfy Power that *knits up the ravelled Sleeve of Care*, and lock'd up my Senses in Repose; Reader, if you be thus disposed yourself; if, from Weariness of Spirits, or the Tedioufness of this Narration, he has touched thy Eyelids with his *Leaden Wand*; or if, for any other Reason, thou may'st be inclined to pause, I shall gratify thee with a convenient Opportunity by concluding the CHAPTER.

C H A P. II.

Some Account of the NOIBLAN Opinion concerning DREAMS, SPIRIT, MATTER, &c. carried to the TOIRTAZAN of the SUBLUNARS—HELIOGABALUS, THE CIBBER, JAMES I. JOE MILLER, and many other remarkable Characters exhibited.

AT Breakfast, next Morning, the NAMREDAL inquired concerning my Rest, and being informed that visionary

tionary, romantic Dreams had somewhat disturbed me; then, says he, your Spirit, according to the Opinion of NOÏBLA, has taken Flight on the Wing of occasional Liberty. Requesting to be a little better informed of this Notion, he proceeded thus:

“ You must know that the Soul of Man is here believed to be an Emanation of *Divinity*; that tho’ it acts in Conjunction with the Body, yet it is totally independent of it; that it is immortal and unceasing in its Operations; so subtle of Essence, as to elude the Power of human Perception or Description; that, like the Sun-Beams, it pervades and enlightens surrounding Matter: The Body is considered as a beautiful harmonious Piece of Mechanism, miraculously composed of gross Materials, and utterly perishable in its Nature; that it is but a passive Machine,

chine, calculated for the Reception and Influence of those amazing Faculties which are annexed to human Nature; and that all Sensation absolutely resides in the Spirit, not the Limbs of Man.

“ This Opinion they defend by remarking, that tho’ the Body of a deceas’d Person retains materially the same external Appearance, no Impression can give it either Pleasure or Pain; that tho’, from particular Accidents, as a Wound or Fracture, the corporal Parts seem to cause disagreeable or tormenting Ideas, yet the original Sensation is in the Mind, which becomes disturbed and agitated according to the Degree of Violence offered to its Residence, or any Part thereof.— Many Circumstances, which wound the Mind, leave the Limbs unhurt; but there is no Impression, external or internal, which does not affect the Spirit.

“ Pos-

“ Possessed by these Notions, they believe Sleep to be an unavoidable and necessary Relaxation for the perishable Parts; but deny the Spirit to have any the least Share in that death-like Semblance; and affirm that, while the Body continues in this Condition, the Soul, enlarged from its mortal Incumbrance, flies abroad upon the Wings of Thought, encountering, viewing, and discussing various Points as at other Seasons. This unconnected State of Action is called REMULZABA, or DREAMING; and Dreams, say they, are sometimes recollected and sometimes blotted from the Table of Memory, according to the sympathetic Impressions they make. As to any prognosticative Inferences deriv'd from these Extravaganzas of the Soul, they are held in utter Contempt, except by some credulous SUBLUNARS, who, having dreamed away their former State of Existence, chuse to stick by their favourite Notions,

and derive from Shadows, imaginary Blessings or Misfortunes.

“ Observe, continues he, that in making you acquainted with the NOIBLANS, I do not at all mean to impose their Manners and Opinions in general upon you; they are only candidly submitted to your own Choice and Determination, to be communicated by you with the same Freedom on EARTH, should they seem either useful or entertaining.”

I thanked my kind Instructor, and replied, That his Condescension was more than I could expect; that I had yet perceived nothing of evil Tendency; and that I should have been particularly glad to enter into a more enlarged Disquisition of the Connexion subsisting between *Spirit*, or *Essence*, and *Matter*; but that so much had been already said without any tolerable Illustration of the Subject, unmeaning

meaning Distinctions, and indeterminate Refinements, had been so voluminously multiplied, all ending in a Chaos of Metaphysical Confusion, that I would not attempt to prolong Discourse upon a Theme so inextricable, and perhaps, if clearly unravelled, profitless.

“ I am perfectly of your Opinion, says the NAMREDAL ; there is a great and sufficient Variety of useful, comprehensible Speculations to employ the Mind ; who then, uncompelled by Madness, would wander in the Perils of Darknefs, when he might have the Safe-Conduct of Light ; or trust himself to the Horrors of tempestuous Seas and faithless Shores without a Compass, when so certain a Guide as RELIGION lies within his Power ? But a Truce with this sententious Matter : You have had since your Arrival in the ISLAND very little but Subjects of grave Reflection, it may not be amiss to offer you some

Scenes of a sprightlier, tho' not less useful, Nature, for this Purpose I'll introduce you to a TOIRTAZAN, or *weekly Meeting*, with which all the SUBLUNARS in NODNOL are indulged; and, as no natural-born NOIBLAN is admitted, they may talk of what Subject, and with what Freedom, they please. In this, as in all terrestrial mix'd Societies, you will perceive an odd, incongruous Medley of good Sense, Pertness, Contradiction, Vanity, Envy, Emulation, and Absurdity."

Being conducted to the ARESMA, or HALL of the SUBLUNARS, the NAMRE-DAL, for the Convenience of hearing and seeing unperceived, led me into a private Gallery, where I was considerably struck, not only with the real Dignity which appeared in many Characters, but that extraordinary Variety which ran thro' the whole; a Variety of which nothing can give so just an Idea of as our Masque-
rades

rades; the Revolutions of Fashion in several Climes and Ages were here displayed at large; some sweeping with long Robes, like *Peacocks* in their Pride; others skipping in short Doublets, like *trimm'd Fighting-Cocks*; some with cropp'd Hair, others with voluminous Wigs; some with whisking Beards, others with smooth Chins. Among the Females, of whom there appear'd a considerable Number, the Distinctions of Dress appear'd more numerous and fantastical than those of the Men. The Hour of Conversation not being come, I filled up the Time, after taking a strict Review of the Figures, with inquiring of the NAMREDAL after some Particulars that struck me, and had my Curiosity thus gratified:

“ That Person, says he, who sits among the Men, though dressed in Women's Cloaths, is our FIRST CHARLES, who bears the Disgrace of those Female Garments,

ments, for having tamely given up the Prerogatives both of KING and MAN to the shallow and pernicious Influence of his QUEEN: A Piece of Weakness which multiplied his Cares while alive, stained his Fame when translated from Earth, and now subjects him to the Ridicule of all his Brother Monarchs here. The Figure next to him, on his Right Hand, is that very odd Mixture of a Man, his Father, who is condemn'd to wear the Habit of a Jack Pudding, with the Figure of a Witch on a Broom hung round his Neck, in Disgrace of his descending so far beneath the Royal Character, as to countenance low Jestings, mean Quibbles, insignificant Puns, and the most inconsistent Notions of Witchcraft: That grave-looking Woman on the opposite Side"—here a Signal being given for opening the Assembly, my Instructor was interrupted by a Debate between HELIOGABALUS, the ROMAN EMPEROR, and THEOPHI-

LUS CIBBER, the ENGLISH COMEDIAN,
both of luxurious Memory.

The latter of these two most *valuable* Personages, adjusting himself with a true LORD FOPPINGTON Air, and all that frothy Pertness which so remarkably distinguished him on Earth, addressed the voracious Monarch in Manner following:

“ It is odd, very odd, my dear Sir, that, notwithstanding the *Tendre* I have always had for you, we can never be intimately acquainted; it was ever my Rule to like an honest Fellow, split me; besides, you know, my dear Sir, whatever we were in the other World, we are all upon a Footing here; and though, *entre nous*, I hate this Place as much as you can do, I shall enter into a Comparison of our *former* State of Existence.—To begin then: In ROME, for a short Time, you played the Part of a real EMPEROR, hated by
Mil-

Millions; in ENGLAND I have often exhibited a mimic one, loved by all—but my Creditors.—You admired fine Cloaths, so did I—good Eating, so did I—handsome Wenches, flap my Vitals, so did I—You was thrown into the TIBER by the PRÆTORIAN Band, I into the Sea by a Storm, and here, at length, we have met in *statu quo*—there's a fair Parallel, split me.”—“A Parallel! replies the *Imperial Cormorant*, with a Sneer of Contempt; what, a Tinsel Mimic, a paltry Shadow, compare himself with HELIOGABALUS, whose Magnificence and Taste stretched both Art and Nature to their utmost Bent! Poor, vulgar Reptile, formed but of common Clay, hast thou not heard of my Purple Robes adorned with Gems? my *Arabian* Balms, my Golden Vessels, my Rooms strewed with Saffron; six hundred Ostriches at a Supper; the Tongues of Peacocks, Singing-Birds, and innumerable other sumptuous Articles

ticles, to the Amount of more in one Meal than sustained the whole Expence of thy paltry Life from Beginning to End; and, after this, darest thou presume to mate with me, vile Plebeian?"

"Hold, hold, replies the Son of THE-SPIS, if we must come to a close Comparison, pray, who did most according to our Capacities? We had both the same Game in View; who most warmly pursued the Chace? You, my dear Sir, had the whole ROMAN EMPIRE to live on, I my Wits alone—You never wore Cloaths twice, I could not change so often, yet some *English Taylors* found me ready enough that Way—You had no Bailiffs to fear, I often felt their griping Paws, yet still kept on my Course, and obey'd Fashion as critically as any of my Contemporaries; nor did I fall short in the delicate Science of refined Eating, witness, Oh glorious Remembrance! the many
Turtles

Turtles I have helped to demolish; the Haunches of Venison, Westphalia Hams consuma, Beef Marinate, Mutton a la Mercorance, Lamb a la Conte, Tongues Espagnole, Pullets a la Royale, Chickens a la Reine, Ortolans, Mushrooms au Blanc, Cardons a la Bejamel, Blomanges, Marbrays, &c. &c. &c." During this Rhapsody of Dainties I could perceive the Disputants alternately lick their Lips with much Eagerness; for the ROMAN, tho' he knew not the *frenchified* Viands mentioned, yet, like BONIFACE in regard of *Latin*, he thought they must be good by the Sound, from whence a friendly Sympathy touched his Breast; and, upon the HISTRIONIC Hero's adding, as a conclusive Proof of his own spirited Appetite, that once, not having a single Shilling in his Pocket, he went into a Coffee-House, push'd a bold Front, there with some Difficulty borrowed a Guinea, and immediately laid the whole out upon a Pint of green.

green Peas, a Duck, and a Bottle of Claret. HELIOGABALUS warmly embraced him, declared future Friendship, and promised that, if any Change should make him an EMPEROR again, THEOPHILUS should certainly be appointed PRIME MINISTER: But this Post, from a Knowledge of it in ENGLAND, the new Favourite declined, and proposed himself for the more peaceable Employ of STEWARD of the HOUSEHOLD, having, as he said, more Liking to Cooks than Politicians, and was accordingly nominated to that most noble Post.

Here a thin, cogitative Figure rising up, said, That if Philosophy could at any Time give up Patience, it must be to hear such irrational and insignificant Contentions; behold a Couple of Creatures, cries he, in the human Form, taking all imaginable Pains to render one another contemptible; nay, warmly emulating each

each other in the Race of Infamy: One glories in guzzling the Revenues of an Empire that was cursed with his Sway, the other boasts of swallowing whole Families of honest Tradesmen, who were credulous enough to trust him. Wretched Infatuation, to take that for Merit which *Reason* totally condemns; *Reason*, which points out Moderation and Competence as the *Summum Bonum* of Life, justly towering above the transitory Grandeur and superfluous Luxuriance of the nether World; which, ripened into Wisdom, considers no Treasure as of equal Value with the Riches of the Mind, and declares that every Man possesses ample Means of Happiness within himself.

Here a jovial Figure, blooming with social Ease and Pleasantry of Countenance, seated at some Distance, interrupted the *Moralist*, crying out, "Who tries Patience now, Master SENECA? Are not
you

you a pretty Fellow, of all Men, to talk at this Rate? I won't contradict your Principles in general, because I begin to think something that Way myself; but, Compliments apart, why should *you* be so severe? Of the two, an Eating Fool is more pardonable than an Hypocritical Knave; the first shews himself, and meets double Punishment, hurting both Constitution and Character; the latter, like a gilded Snake, carries Poison under an alluring Appearance: Those Persons you so severely tax have Strength of Passion and Weakness of Judgment to plead in their Excuse; while you, well knowing what was right, wrote indeed according to that Knowledge, yet acted upon Principles diametrically opposite: You recommended Competence and Moderation, with Plausibility and Zeal; yet, with the Spirit of an Usurer, you accumulated the most enormous Sums. Who raised more sumptuous *Villas* than the
humble

humble SENECA? Who lent out Money upon more exorbitant Interest than this very Moralist? Who, to feed the devouring Jaws of Avarice, ever bred such a Plague for the human Race as you did in your Pupil NERO? Vicious as that Monster might have been by Nature, honest Instruction would have made him much better; however the Temper, which your Thirst of Gain and Fear of losing Favour caused you to indulge in him, at length grew outrageous, and, like an ill-tam'd wild Beast, fell on its Keeper, emptying your Bags of their Money, and your Veins too of their Blood.—That such may be the Fate of every sycophantic Preceptor of Royalty, who, to ingratiate or aggrandize himself, sacrifices the future Happiness of a Nation, is the sanguine Wish of EPICURUS.”

At this Period the antic Monarch JAMES rose up, and expressed himself thus: “Well, well, Master Philosopher, say

say what you like, **ŒCONOMY** is a very good Thing; not because the Word is of *Greek* Derivation, but because *A Penny saved is a Penny gained*. Though I know this Proverb can't sound well to such a Ventriculator, a Belly-Man and Wine-Bibber, from the *Latin* Verb *bibo*, to drink, as you were; now, that you may give the greater Credit to what I say, you must know when I was **KING** of **GREAT-BRITAIN**—(a Name of my own Invention for **SCOTLAND** and **ENGLAND**) they used to say I was a wise one—a second **SOLOMON**—tho' I am told, when they could no longer get any Thing by me, they changed their Tune—for among them, as the Proverb says—*No longer pipe, no longer dance*.—But I suppose the Reason of their finding Fault is, because I was too good a Christian to quarrel, and, if I had received a Slap upon one Cheek, would have turn'd the other rather than shed Blood: Nor was this for Want of

Courage, for tho' I was not so mad-headed as to draw my Sword in Defence of what some Fools call National Glory, yet I did a bolder Thing with my Pen, when I tickled off those Imps of the Devil, *Witches* and *Warlocks*—many an evil-ey'd old Wife was singed between the Fingers with Brimstone Matches in my Reign—but *Tempora mutantur*—I'm only laugh'd at here.—Poor BUCKINGHAM, as handsome a Fellow as ever was made a Lord—if I had him with me—tho' he led my Son CHARLEY a Wild-Goose Chase into SPAIN, and caused all EUROPE to make a Jest of us, it would be some Comfort; even that poor Rogue SHAKESPEAR, who used to pun so curiously for whole Pages together in my Taste, and introduced the Weiard Sisters into his MACBETH to please me, now barbarously confines himself to common Sense, and says he never believed a Syllable in *Witches*; so that I have not a Companion worth

worth a Bodle but honest JOE MILLER, who would have been created a Peer had he lived in my Reign. Here, JOE—what asleep, Man? Rouse up, and speak for yourself.” Here he wakened a ludicrous Figure who sat by him, and reproved Drowsiness as unbecoming a Wit; “Troth, JEMMY, replies the *Jester*, when there’s nothing worth waking for, a Man cannot do better than sleep. I have been so often tired with laughing at the Disputes of PHILOSOPHERS, Fellows as thick-headed as a Parcel of DUTCH *Burgomasters*, that I can’t be diverted with their formal Nonsense any longer; besides, to hear a Couple of Blockheads debate about good Eating and Drinking in such a scurvy Country as this, where there is neither, is just as ridiculous as for a FRENCHMAN to talk of Liberty; a SPANIARD, of Humility; or a GERMAN, of Temperance. I remember, continues he, when I was on Earth, one of your grave, wise Fellows

plagued me over a Pot of *Porter* so long, that he obliged me to give him a wicked Wipe; and what do you think I said, JEMMY? What, says his Royal Friend, chuckling with Expectation—why, Faith, I e'en told him that his Babble was like a *Scots Fiddle*, well enough at first, but damn'd troublesome at last." This unfortunate Simile drew poor MILLER into a Scrape; for JAMES, tho' he had enjoy'd the general Reflections upon other Countries, no sooner heard this Slight upon his own, than, throwing aside his peaceable Disposition, and encouraged by the known Timidity of JOE, he seized his Victim by the Nose, declared he had intended to honour him with the Dignity of a BARONET; but now, says he, receive this Reward of your Insolence; so, applying his Royal Foot to the passive Posteriors of his late Friend, he expelled him the HALL, and went forth himself, muttering the Words *Scots Fiddle* with great Rage and Confusion.

“Bless

“ Bless me, cries a delicate Female, starting up, what an unpolished Wretch that SOLOMON, as he called himself, is ! What Jargon the Creature spoke ! What a Solecism in good Breeding, to quarrel thus before so many Ladies of Quality ! And what a hopeful Set of Animals the *English* must be by this Sample of their King’s ! But indeed when I was upon Earth, and in that Paradise called PARIS, I have often heard ENGLAND described as the Seat of Barbarism. Poor imperfect Imitators of our refined Customs and Fashions : Tho’ they regularly resort to our Capital, and expend princely Fortunes there in Pursuit of Elegance and true Taste, they return to their insular Confines a diverting Mixture of tawdry Glare, forced Spirits, and affected Ease.”

“ Truly, Madam MONTESPAN, replies another Female, tho’ you had for some Time your *Grande Monarque* at Command,

mand, and from thence may fancy yourself a great Woman, I see no Reason you have to make so free with us, and especially before me, who was so well acquainted with your History.—FRANCE, indeed! did not my Husband JOHN beat your frippery *petit Maitres* till you became the Derision of all EUROPE? Was not he very near expelling the Great LOUIS from his Paradise of PARIS, as you call it? And did not his Name become a Bugbear even to your Children?”

“ As to that, Madam SARAH, says the *Gallic* Dame, I am no Politician, therefore won't say much of the Matter; but, for mere Fighting, possibly thick Heads and savage Hearts may have an Advantage—But you seem, Madam, to hint at my History, insinuating, I presume, your own great Modesty in Contrast; a Point of View, on Examination, not at all advantageous to your Ladyship; however,

I have too much Delicacy to enter upon Particulars of such a Nature, and shall only observe, Madam, that to yield to the Sollicitations of a powerful and amiable Monarch, was less a Crime than to rob a Nation, to impose upon its QUEEN, to defraud Merit, and extort Bribes, thereby fixing the indelible Stain of Avarice upon your JOHN's Glory; who, to give your Grace my Opinion freely, for all his Military Prowess, was but a pitiful Fellow to be the Slave of such a Wife."

"He had better be the Slave of a Wife than the Slave of a *Madam*, like your *Parasamour*, Mrs. MINX, retorts SARAH; and if Heaven blessed me with the better Head of the two, why should not he be conducted by me; but I plainly perceive what low Malice is at the Bottom of this, you and all your Weathercock Country hate me, because my Counsels brought you so low."

"Not .

“ Not at all, good Madam, replies her Adversary, we think ourselves much obliged to you for undoing all that your Husband had done : From your Conduct may be derived the four happy last Years of that Reign which had been so troublesome to us; so that if you would but lay down the Virago, and take up the Lady; soften your Deportment, give gentler Terms, and talk no more of that Phantom *Virtue*, (which you certainly had as little real Right to claim as myself) we might exist here upon tolerable friendly Terms.”

“ Friendly Terms with such a B—— ! returns her Antagonist; if I was on Earth again I would give some Historian Ten Thousand Pounds to gibbet up your Fame to Posterity.”

Here the Altercation began to rise with such Warmth, that in all Probability the Ladies would soon have proved Passion
to

to be inconsistent with Politeness, or even Decency, had not SWIFT suppressed the Flame of Contention by declaring abruptly, with a loud Voice, That if the Devil had any Residence out of his infernal Regions, it must be in the Tongues of scolding Women. People have been angry, continues he, at my Reflections upon the Sex, tho' every Day proves their Failings to stretch beyond the Power of Satire; no Language but their own envenomed Recriminations being sufficient to give an adequate Idea of them.

“Harkee, Brother JONATHAN, replies RABELAIS, will you never have done snarling? There can be no Expectation of a Bishopric here, therefore you have not Disappointment to cross you; besides, you are full as great a Personage now as OXFORD and BOLINGBROKE, who can no longer amuse you with dabbling in the Froth and Scum of Politics, as they did
on

on Earth: What then can be the Reason of your retaining that cynical Disposition which constituted you the most inhuman Humorist that ever waved a Pen? Your Satire, like a two-edged Sword, cut which ever Side it turned, and your unlimited Ridicule tended to degrade all Human-kind: What avails it then to admit your Works to be, in general, a Pattern of Wit, of Humour, of Penetration, of pure and nervous Language, if Justice obliges us to condemn many of them as destitute of all Benevolence, and even of common Decency, especially wherever you have touched upon the softer Sex? But indeed you were sufficiently punished for this in the other World, by your Housekeeper's making a Raree-Show of you, when exhausted Nature had at last reduced you to a State of Idiotism—Prithee, Man, take Example from me and my Neighbour SCARRON here; laugh rather than rail; use Ridicule as a Feather to tickle, not

as a Scourge to wound; pity where you reprove; neither write nor speak from Passion nor Interest, and acknowledge a Truth you always seemed unacquainted with, that *good Humour* is the only *true Humour*."

"Fine lukewarm Doctrine this, cries JUVENAL, as he started up; a delicate Phrase that same *good Humour* for tender-hearted, courtly Authors, who are afraid to delineate Vice in her full State of Deformity, lest polite Readers may be shock'd—Is this supporting the impartial Dignity of SATIRE? Is this the Method for honest Rectitude to work a Reformation of Manners? Can the Feather of Ridicule take Effect, where Whips of Steel can hardly make an Impression? Who that has a Heart touched with true Zeal, who that is not callous to moral Feelings, can cloath his Face with Smiles amidst such Provocation as the corrupted State of Nature

ture throws out on every Side? He that would fight the Cause of Virtue successfully, must not engage her politic Antagonist in the Ear, but pursue and stab her to the Heart—Dangerous and irrational is it to trifle with inflammatory Disorders, because efficacious Medicines are painful or unpalatable; nothing but conscious Guilt can start at the Voice of SATIRE, however indignant and severe; therefore no ill Consequence can come of bold Truths and warm Censure; in which, and in which only, dwells the true mental *Panacea* to restrain pernicious Passions; to regulate the various Principles of the Mind; and rouse up Reason to assume and maintain her Empire.”

Here HORACE, with graceful Mildness, check'd the over-heated Zeal of his Countryman, by remarking, That Reason was never in greater Danger than in Connexion with an enthusiastic Imagination.

tion. " All those who have seen your Productions, Friend JUVENAL, continues he, must allow them great Merit; but at the same Time lament that ungovernable Rage which flames thro' them; SATIRE was undoubtedly your Talent; an extensive Knowledge of Men and Manners, Dignity of Sentiment, and a most interesting Glow of Expression, place you very high in literary Estimation; but at the same Time the Eye of Delicacy turns from you overflowed with Tears for the many gross Ideas which occur in your Productions. There are Vices and Imperfections existing in our Nature, which cannot be brought within the Limits of agreeable Description or useful Satire. To rake into Filth is more likely to propagate Vice, and to taint, than purify the Mind of the Reader: It gives a large Majority the Knowledge of what otherwise they would not, and indeed should not, know. To live in such a Time as you did, must undoubtedly

doubtedly fill every sensible Mind with Indignation; but may there not be Enthusiasm in Satire as well as in Religion? There may most certainly: This hurried you away, and your Muse, actuated by the Fervor of a heated Imagination, overleap'd all Bounds. It is but charitable to believe you meant well; that your Fury was neither kindled by Disappointment of your own Expectations, nor prostituted to gratify the malevolent Dispositions of others; that you wrote from no private or public Prejudice; that you did not ostentatiously design to insinuate a peculiar Purity of Manners in yourself; but really saw, felt, lamented, and therefore roused yourself to chastize the national Depravity you have set forth. Viewed in such a Light, you will stand much exculpated; yet even in this Case, every benevolent Friend of Learning must wish you had been possessed of as much Patience to temper your Impetuosity

osity, as you had Spirit to express your
 Resentment."

PERSIUS, with that grave Solemnity which is the peculiar Characteristic of his Writings, was preparing to give his Sentiments as a Party concern'd, when he found himself interrupted by the late Mrs. MARGARET WOFFINGTON, who declared, with some Vehemence, that such a Monopoly of Conversation among Males, and upon such insipid Subjects, was intolerable; while so many of the other Sex, equally capable and willing to use their Tongues, were obliged to sit silent: "Here, continues she, have I been some Years in this heathenish ISLAND, and, except some few occasional Compliments from THE. CIBBER, I have been no more noticed than a cast Mantua; notwithstanding, I have some small Reason to believe there are not many present more indebted to Nature than myself."—

self.”—“ True, flap my Vitals, PEG, returns THEOPHILUS; but we are the oddest Olio of Mortals here that ever were assembled—motley as an *Hay-Market Masquerade*, but not half so polite or entertaining.—Smoke what antediluvian Figures these old GREEKS and ROMANS are; they may have been wise Fellows and brave Fellows, but they are quite awkward and unpolish’d, split me.”

“ Ravishing Appearances, indeed, says the Heroine, and their Women too, what Figures! that Giantess ANDROMACHE, what a Tower she has upon her Head! enough to smother a Dozen Ladies of Delicacy; positively, there never was seen such another Fright.”—“ Ah, ma Princeesse, interrupts CIBBER, who saw HECTOR frown, and trembled at the Consequence, what would I give that we were now captivating the Million, as we have often done, in Lord FOPPINGTON and Lady BETTY; I the De-
light

light of the Women, you the Adoration of the Men.”——“No more, no more, cries the afflicted PEG, with a Tragedy-Toss; what avails the Philosophy which some of these hideous musty Fellows have made such a Bustle about? They never knew dear *Covent-Garden*, nor dearer *Drury-Lane*; they never mingled with pretty Fellows behind the *Scenes*, nor distinguished themselves by Repartees in the *Green-Room*; they knew not the Manœuvres of Intrigue; the magic Twirlings of a Fan; the polite Exercise of that introductory Organ the Snuff-Box; the graceful Display of a white Hand and brilliant Ring; the silent Artillery of the Eyes; the melting Languish; the distant Leer; the spirited Glance; the familiar Nod; the significant Wink; and a thousand other Appurtenances of genteel Life—But all’s over, and here I am, poor Devil, insipid and forlorn as an old Maid or a neglected Prude.”

These Words, pronounced with particular Emphasis, and applied with a Sneer to a Female we do not chuse to name, for the Sake of some living, occasioned a tart Reply to the following Effect :—" You are always more forward in your Applications to me, Mrs. MARGARET, than becomes you ; the Liberty of this Place gives you an Opportunity of displaying your Wit, as you think it, upon the Words *old Maid* and *Prude*; but I would have you to know they are either of them preferable to a mercenary Trull, that would sacrifice her Favours for Interest : For my Part, I wonder that such Creatures can have the Assurance to set up their Noses among Women of *Modesty* and *Virtue*."

" *Modesty* and *Virtue*, replies MARGARET! those Words have a very pretty Sound, truly; I have often repeated them
when

when I represented romantic, unfashionable Dames of Antiquity; but I could never find out myself, nor learn from any other Person, the precise Meaning of them: Many People, I believe, pretend to both, that have neither; and some who indulge little-spirited Gallantry, are not so bad as several starch'd-up, formal, sanctified Tapestry Figures, that confine Modesty to set Features, and Virtue to Licentiousness that escapes Discovery.— But I hate grave Argument mortally; it is as sure a *Prologue* to the Spleen, as a dull Sermon, or a Stave of STERNHOLD and HOPKINS; however, I should be glad to hear your precise Ladyship's Notions of these mechanical Accomplishments you seem to admire so much."

"My Notions, replies the anonymous Disputant, however just, will undoubtedly appear ridiculously mechanical to one so opposite in Thought and Action;

however, Madam, if you ever read PAMELA, in her you saw a just Pattern of our Sex."

"Your Smelling-Bottle, dear THE. cries the Theatrical Lady, or I shall most certainly faint: PAMELA, ha! ha! ha! ha! Hark ye, HARRY FIELDING; nay, don't hide yourself, you old Cuff—you shall speak, and Truth too: You was supposed to understand Characters as well as any Body; what's your Opinion of that same Mrs. PAM; was there ever yet, or can there be, such a one? Come speak, nay, I won't let you alone."

"Zoons, take Care of my Gout, PEG, roars the cynical Humorist; I have left Magistracy in the lower World, and yet this cursed Appendage of it still cramps my Hands and Feet." "Well, but you have not the Cramp in your Tongue, replies she, and so you shall speak."

"Shall

“ Shall speak, says the Justice; why, what the Mischief have I to do with Women’s Disputes? As to PAMELA, she is indeed a tolerable Picture, a pretty Mop-pet of Imagination; but we may say of her Life, as a learned Bishop did of JONATHAN’S GULLIVER, that the Story was well enough, but must be a confounded Lye; and that the Book ought to be burnt by a Jury of Females, as LOCKE’S *Essay on Human Understanding* was by the Convocation of OXFORD, for tending to confuse and mislead with impossible Principles—For my own Part, the World and its Actors always appeared to me in so ludicrous a Light, that I chose rather to become a Philosopher of the laughing, than of the crying Sect; Cowards boasting of Courage; Lawyers, of Honesty; Divines, of Humility; Statesmen, of Patriotism; Hypocrites, of Religion; and Whores, of Virtue, is Food for Risibility not to be withstood: Nor was my Enjoy-

ment selfish; I drew Scenes from Nature, just as Experience presented them to View, and happily made all my Readers laugh with me. In regard of your Dispute at present, I neither know nor care much about it. As to *Modesty*, she never was among the Number of my Acquaintance; and for *Virtue*, if you would receive Instruction on this Topic, let me recommend you to JOE ADDISON: But why should you debate about the Matter, when you are both of one Way of thinking in the Main? To be worshipped for an Angel, you, PEG, led the Life of a very Devil; and your *pious* Antagonist there, under a Veil of Sanctity, gave, by the Help of an IRISH Footman, two *living* Instances of *her* Virtue."

This unpolite Familiarity touch'd both the Females to the Quick; and Patience not being among the Number of their Qualifications, they united against poor
HARRY,

HARRY, who made a most vigorous Defence during a warm Altercation; till happening to wish his Feet at Liberty, that he might apply them with proper Effect, the enraged Viragos so unmercifully stamp'd his Chalk-Stone Toes, and so clawed his magisterial Phiz, that PARSON ADAMS, under the Hands of SLIPSLOP, made not a more rueful Figure. This *Fracas* put a timely End to the Meeting, for Party began to shed inflammatory Particles among the Members, and raised every Voice in Contradiction concerning Right and Wrong.—How far such a general Contention might have extended, no one can say; CATO sided with the Prude, being, as he imagined, a scandalized Woman of Virtue; ALEXANDER enter'd the Lists for ROXANA, as a Girl of Spirit; CERVANTES bristled up to see his Brother Novellist mauled; and, like his own QUIXOTE, fell on every one that stood
in

in his Way, while the Friends of Order were enrag'd at such Confusion, and especially PETER the GREAT; who declared, That all the Rioters, Male and Female, should be kick'd out, and for ever excluded the TOIRTAZAN. The abrupt Adjournment of this Assembly, as well as the Debates of it, bore near Resemblance to the POLISH Diet; much Talk, little Matter, great Bustle, and no Business.

“ Well, Sir HUMPHREY, says the NAMREDAL, have I not presented you with a curious Set of Figures, both in Appearance and Disposition? Matters seldom proceed so far as they have done at present; but there is very little Cordiality at any Time, so close do the darling Opinions and Passions of Mortals stick to them even here, notwithstanding there is some Degree of Punishment attending every Individual: And were it not, continues

tinues he, that we **SUBLUNARS** are entirely subject to the **NOIBLAN** Restrictions and Decorum, there would be as much violent and uncharitable Contention among us in the **MOON** as upon **Earth**." From these Remarks, and a more particular Retrospect of the Scene we had been present at, the **NAMREDAL** drew a Number of moral and social Inferences, which I would recite at large, only I think them sufficiently obvious; and it is but reasonable that, upon such Occasions, every intelligent Reader should think for himself; therefore, **FELLOW TRAVELLER**, leaving you to such Speculation as may appear proper, let us both take our Rest till we are disposed to begin a new **CHAPTER**.

CHAP.

C H A P. III.

*Some Account of the NOIBLAN DRAMA—
Remarks on Theatrical Performers—AD-
DISON introduced—The ESTRALAM—
An ODE, &c.*

AFTER attending the TOIRTAZAN, nothing worthy Remark occur'd till the NAMREDAL commanded my Attendance to the ESTRALAM, or THEATRE. On our Way thither I took Occasion to inquire, if Theatrical Entertainments in NOIBLA were similar to ours.

“No, says he; in the DRAMA here one general Subject is proposed and uniformly pursued, without the Incumbrance of any Episodical Matter; without Division of *Acts* or Change of *Scenes*. This Evening ADDISON entertains us, with a new Piece, called SALMINA ELENGALE, the TEMPLE of VIRTUE. All CITIZENS are Actors by Turns, which gives them a just Idea, and a competent Facility of speaking

speaking in public with Propriety and Grace. To excell in such Exhibitions is rather a Credit than a Blemish here; indeed the partial Laws and illiberal Prejudices against Performers in the lower World, have ever appeared to me unaccountable; since it is certain that, to make any tolerable Figure in such a Character, many valuable Qualifications, both intellectual and corporeal, are requisite; Understanding, to conceive; Sensibility, to express; Grace of Person and Ease of Gesture, to engage and to adorn. As to its being taken up from mercenary Views; if all Ranks of People, except those born to independent Fortunes, and even some of them too, were not actuated by the same Principle, it might be an Argument of Servility, peculiar and disgraceful; but where Interest is the universal Spring of social Movement, the very Soul of Action, why should they be stigmatized for obeying the just and powerful

erful, Voice of honest Gain? Nay, more, why should they be held in Contempt for giving Life and Utterance to those Productions which gain the Authors much Estimation, tho' they write, as the Performers act, for lucrative Purposes.---I know, continues he, that the ROMAN Law gave Rise to these Prejudices among the ENGLISH; but with what Propriety? It was made to check the Increase of degenerate and abandoned GRECIANS; who, like the present effeminated Sons of ITALY, were pernicious to a free and war-like People. So far Restriction would be highly commendable; yet, by the Information of HANDEL, who says he never liked them, but in Compliance with the Caprice of Fashion, Numbers of those useless Animals are imported every Year at an immense Charge, and maintained at an incredible Expence. To me it is astonishing that those who ought to be the Protectors of national Taste and Manners, should

should cherish such Vermin, who vitiate even that in which they are imagined to excell; rendering Harmony as empty and unmeaning as their own Heads."

Being no Friend to the *Signiors* and *Signoras* that infest the *Hay-Market*, it is probable I should have made some additional Remarks not much in their Favour, but that my Guide seemed already in Possession of all I could suggest; therefore I contented myself with observing, That it was much to be lamented the *Opera* Subscription was not converted to the Support of an Academy, under the most eminent *ITALIAN* Masters, to instruct *BRITISH* Youth in the pleasing and useful Arts of Painting and Architecture; from whence the Subscribers, if possessed of any real Taste, must enjoy a much more delicate Satisfaction than from hearing beardless Heroes rage in the *Forté*, melt in the *Adagio*, caper in the *Vivacé*,
reason

reason in *Recitative*, and expire in *semi-demi Quavers*.

We now reached the **ESTRALAM**, and the **NAMREDAL** conducted me to his Box, (which was appropriated to him as Magistrate, and was the only distinguished Station in the House) capable of containing eight Persons, and elevated about three Yards above the other Seats, which branch from it on each Side in an amphitheatrical Form, and fill up all the Space to the **STAGE**; every Person is partitioned from his Neighbour, and so situated as to be in full View of the **NAMREDAL**, whose superintending Eye always commands strict Decorum.

Inquiring the Reason of this seemingly unsociable Separation, my obliging Instructor replied, That upon his Arrival, bating absolute Riots, the **NOIBLAN THEATRE** was as liable to Confusion as
those

those in the nether World; but, says he, I undertook, and have effected, a Reformation. As no two Persons sit together, there cannot be any Chattering or Noise to interrupt the Performance; Attention does Justice both to the Sentiment and Utterance; or, at worst, those who cannot relish instructive Entertainment, are prevented from interrupting such as can: by this Method also each Individual judges for himself; ill-timed hasty Criticisms, rising not from Discernment but from Passion, is curb'd; and Opinions are kept in cool Suspence, till a more proper Time and Place presents itself for comparing them.

I could not but highly applaud this Regulation, nor forbear remarking how it would depopulate our THEATRES; where, like Enthusiasts, the most go along with the Cry of a few noisy Fellows that call themselves *Critics*, whose
whole

whole Stock of Knowledge consisting in a few mechanical Phrases of Applause or Censure, influences nine Tenths of the Audience; while they themselves are influenced by *gratis* Admittance, Intimacy with some of the Performers, or to flatter a handsome ACTRESS and their own Vanity, by supporting her at any Rate; with Insinuations that she is a *damn'd* fine Woman; and that they have *particular* Reasons for saying so. If the NOIBLAN Custom should be introduced, what would become of those who are wholly employ'd in Remarks upon the Features, Dress, and Deportment of others, all of whom are sacrificed to their own manifest Superiority? What would become of the soft Whispers and powerful Glances of Intrigue, which so attractively employ the Belles and Beaus? In short, a Playhouse, so metamorphosed, must be, to the Sons and Daughters of true Taste, almost as insipid as a Church; and, of Consequence,

the

the Productions of SHAKESPEAR or OTWAY will be as little admired as those of CLARKE or TILLOTSON.

While we were in Conversation, the Audience, leaning over their little Partitions, enjoyed themselves in the same Manner, till a Bell, striking five Times, gave Notice to begin. Here the NAMREDAL presented me a Translation of the Piece to be exhibited, with this Remark, That the Idioms of the NOIBLAN Language and that of ENGLAND are so widely different, that I should discover very few of those Beauties which probably adorned the Original; therefore, says he, you are only to regard the general Tendency and the Sentiments, and not to look for the Stile of ADDISON in the Translation: According to the Custom that every Author shall introduce his own Piece, he is approaching, and you will now perceive of what Consequence Practice

tice is to Elocution; for he, who could never utter any Thing declamatory in the other World, having, by Custom, cast off that childish Diffidence, or perhaps irrational Pride, which closed his Lips there, is now become one of our most eloquent and most powerful Speakers.

Here the admired Author of CATO presented himself with placid Dignity, and, according to my Translation, delivered the following Prose PROLOGUE, for Verse is employed solely in those Pieces that are set to Music:

“Your Approbation—Oh NOBLEANS, so often cordially conferred, must ever ever warm my Heart with the most sensible and delicate Pleasure, Pleasure which nothing can so soon or effectually communicate as Praise honestly sought and candidly obtained; it is an undefiled Incense that sheds balmy Sweetness over
the

the intellectual Feelings; for so noble an Acquisition Imagination plumes her Pinions to a profitable Flight, and Judgment labours to a laudable End. Among you the Syren Voice of Flattery cannot charm the Ear, nor the gilded Pageantry of Vice allure the Eye; ye are not Camellion Devourers of mere Sound and Show; the intermeddling Monster, Party, cannot gain Admittance here; nor the Delusive Meteor, Prejudice, lead one Fool astray — Writers have nothing to influence them but an honest Ambition of spotless Fame. What is there of Virtue I can offer, which is not known and practised in this happy ISLAND? Her celestial Charms are seen by all in their most striking Lustre, and are by all admired; yet, as Exercise is necessary to invigorate the corporeal, so is Contemplation to regulate the mental System; and the oftener we view those Beauties, which even the Wicked are forced to honour with their

Respect, the more shall we be fired by them to meritorious Pursuits, the more shall we purify and exalt our Natures.

“Upon these Principles I endeavour to remind, not to inform; as in a Mirror I present you with the Failings of another World, that you may be the better satisfied with your own Rectitude, and more steadily determined to maintain it; for who, that has felt the Power of unblemish'd Innocence, and the Delight of self-approv'd Virtue, would ever bend an Eye on the false Glare of grosser and inferior Enjoyments? My Design, in its Nature, and in this View, I dare avow; the Execution must be referred to your Judgment, in whose Approbation I glory, and to whose Censure I submit.”

Here he retired, and I was going to pay him the Tribute of noisy Applause, according to the Custom of our World,
not

not only for what he said, but also for the Manner of Delivery, which was peculiarly graceful; when the NAMREDAL stopp'd me with this Remark, That the Approbation of public Exhibition is always referr'd to the next Day; that Judgement, uninfluenced by the present sudden Agitation of the Passions, may determine with more Impartiality and Precision.

ADDISON had no sooner concluded his introductory Address, than RICH's Pantomimical Genius transform'd the STAGE from a plain Hall to the Perspective of a delightful Grove; at the Extremity of which appeared a transparent TEMPLE, seated upon a craggy Rock of awful Appearance and very difficult Access. Within the *Vestibule* of the Temple sat three graceful Females, representing WISDOM, VIRTUE, and TRUTH; the first of which Characters my Instructor told me was personated by ELIZABETH of ENGLAND; the

second, by LUCRETIA of ROME; and the third, by a Virgin of NOIBLA; for there could not be found among all the SUB-LUNARS, one who had not in some Shape or other offended TRUTH.

Several peculiar and agreeable Symphonies now struck the Ear, Variety of Instruments being so disposed as to echo one another from all Parts of the Grove, in a most natural and masterly Manner: These having continued for ten or twelve Minutes, the following ODE, in single Parts and Choruses, was performed to great Perfection. As a Specimen of NOIBLAN Poetry, I give the Original; and, for Sake of Readers who have never travelled to the MOON, nor studied the Lunar Language, subjoin the Translation.

*Trivenoc Elengal—Sforfan Ronzar,
Lanfe nedmel Salmina;
Wolul Ryclemen Retmel.*

Setrod

*Setrod terefmon Leverep,
Thoumno droffere notpam,
Ekór sal negramo Nethbram.*

*Retexot selawar—Annive Rombu;
Calamanza Felquerez,
Demrofein Yllipa suroe.*

T R A N S L A T I O N.

Thou spotless Regent, Virtue, hail,
May Mankind to thy Temple haste;
Hold thou of FAME th' impartial Scale,
And give to REASON perfect Taste.

Let all thy gentle Laws obey,
Thy Laws which perfect Bliss bestow;
To Mortals smoothe the thorny Way,
And teach them all they ought to know.

The Di'mond's dimmer Lustre fades
Before thy cheering, sun-like Eye,
Which gaily gilds Life's darkest Shades,
Bright Source of mental Liberty.

The

The ODE being concluded, VIRTUE opened the PLAY, or whatever you please to call it, as will appear in the succeeding CHAPTER.

C H A P. IV.

The TEMPLE of VIRTUE, and various Characters, exhibited—A BUCK, a GENERAL, a QUACK, and a Husband-bunting Girl introduced.

“CHASTE SISTERS, in whose kind Affection I find my chief Support, it is not unknown to you what ceaseless Pains I have taken to gain Profelytes among terrestrial Beings: Humbling myself to an almost unparalleled Degree, I have wooed them to the Promotion of their own Happiness; yet so much are they influenced, and for the most Part overpowered by those Bosom Foes, their Passions, that I have few real, tho’ many hypocritical,

hypocritical, Admirers; Hypocrites so accomplished, that while they give me the severest Wounds in private, externally they adore me; I have therefore determined to make a public Trial, and to that End have ordered FAME to give a general Summons, promising each Individual to grant what he may wish or want, which I imagine will have a more powerful Effect, and draw more Suppliants, than the bare Attraction of my own native Charms, which all praise, yet few endeavour to possess."

"The Design, replies WISDOM, is undoubtedly just; for while Appearances are preferred to Reality; while Mortals consult Fancy more than Reason; Appetite more than Prudence; and Passion more than Judgment, it is needless to hope for many *Votaries* at the Shrine of this TEMPLE, unless drawn hither by Delusion."

Here

Here TRUTH interposed, and said,
 “ She could by no Means agree to Misrepresentation in any Shape; that unperform’d Promises were palpable Violations of her Dignity, insufferable Intrusions upon her Prerogative; which is, continues she, so extremely delicate, that the least Infringement not only endangers my Power, but even my very Existence; witness the many Regions and the countless Multitudes; whence, tho’ they owe the most perfect Subjection to my Dominion, I am almost absolutely exil’d: If once I slack the Reins of Government, and let Tongues go unbridled, those who only sport with me at first, will soon become declared Rebels, lose all Sense of Duty, and ever after scorn my Controul. For these Reasons, in direct Opposition to a most injurious Adage, TRUTH should appear like herself at all Times, and in all Places, justly disdaining to be the Tool of false Complaisance, or mercenary Views.”

“ Dear

“ Dear Sister, returned WISDOM, you cannot have a more sincere or more powerful Advocate than I have ever been; and it is with the utmost Regret I see you sustain such Injuries, as all my Love and Influence cannot prevent; yet let me say that, in the present Case, you are free from all Danger. Whatever your eldest Sister suggests, she sanctifies; her Views lead to a desirable End; and if she *seems* to set you aside, in a general Promise of granting what may be solicited, it is only to establish you more firmly; you see her Power and yours declines with equal Pace; an Attempt to recover both cannot deserve Censure, since Delusion, if it may be called so, working to salutary Purposes, is thereby rendered the Instrument of Good. I know your nice, timid Nature shrinks back even at the Shadow of Falshood; which, however, cannot be more effectually encountered than by its own Weapons; therefore fear not, Wis-

DOM

DOM and VIRTUE will never injure TRUTH, no more than she can injure them."

Here FAME appeared, and acquainted the GODDESSES that innumerable Crowds were attending in Consequence of the Summons published; who, if they were admitted promiscuously, would create incredible Confusion, and prevent the regular Progress of Business; VIRTUE therefore ordered that her Gate-Keepers, PERSEVERANCE and INTEGRITY, should admit but one at a Time; then directing FAME to take Place at her Feet, the first Suppliant was introduced.

Upon Perusal of his Figure, I found him to be that very curious Animal an *English* BUCK or BLOOD. With the ill-bred Assurance and confident Familiarity of such a brainless Creature, he addressed himself in the following abrupt Manner,
tho'

tho' the Place and the Appearances loudly demanded the most distant Respect:

“ Rot me, Ladies, I am come here upon a very whimmy Occasion; though, by the Bye, I have had a confounded troublesome Tour, so I hope I shan't come of a Fool's Errand—But hold—eh—a pretty *Hotel* enough this—tho' not so tasty as the Temples, and Pagodas, and Dragons at Kew neither—but no Matter for that, the Thing's well enough, so I'll proceed to Business—Yet stay—upon my Soul my Head is so much upon the Tantwixy with the Batch of Burgundy I knock'd off among some Hearts of Oak last Night, that I had almost forgot to ask which of you Ladies is Mistress of this *Chateau*.”

“ I am, Sir, replies VIRTUE; and these are my Sisters, WISDOM and TRUTH.”

“ Humph, says the BUCK, peeping curiously thro' an Eye-Glass—VIRTUE—

WISDOM

WISDOM—and—TRUTH—then, knock me up, I have been most egregiously mistaken—I have heard you often mentioned, 'tis true; but, among People of Taste and Spirit, you are always described as three cursed, ugly, precise old Maids; now, by the Bye, I think if you were a little while among us, you would make fashionable Figures; and if I obtain what I come about, 'tis not Six to Four but I may introduce you to such a Set of choice Spirits, that we shall soon be all of a Piece."

"Your Intention, Sir, returns VIRTUE, of making us as wise and as happy as yourself, is extremely kind; but, before we consider it farther, please to let me know what unsatisfied Wish you have brought hither?"

"That you shall be told immediately, Madam, says he; I am what the World calls

calls a likely young Fellow; brisk, airy, full of Spirit; I can sit up six Nights without yawning thrice, and knock off six Bottles each Night; TOM WHIP, the *Jockey*, Field-Marshal of the *Turf*, owns I ride as well as himself; HEELEM, the *Cocker*, swears no Man makes better Bets; HOYLE I have at my Fingers Ends; then, for Wine and Women, ROCHESTER and BUCKINGHAM were but Fools to me."

"Monstrous, cries TRUTH, interrupting him, I can forbear no longer; this Fellow, tho' sufficiently despicable, wants to represent himself ten Times worse than he really is—let him be driven from our Presence without farther Audience."

"Sister, replied WISDOM, you are too precipitate, we shall never gain any Profelytes by sudden and severe Resolutions; let us hear him out, and then proceed accordingly."

"Well

“ Well said, my little Sparkler, cries the Buck, Curse catch me if those roguish blue Peepers of thine, and thy good Nature, have not made me half in Love with thee—Well, to go on with what we are about; all my Acquaintance allow that I am capable of cutting a capital Figure in Life, yet, for all my Qualifications, I am most damnably cramp’d by an old Grub of a Fellow, who calls himself my Father; he has scraped and starved himself into the Possession of 2000 *l. per Ann.* never lived like a Gentleman, and, being determined to prevent me from raising the Credit of the Family, allows me but pitiful Five Hundred a-year; and what’s that to a true Soul? Mere Penury—a paltry humdrum Pitance: Besides, the Cormudgeon talks about my Extravagance, and mumbles something of making a Will, that may put it out of my Power to sell or mortgage after his Death: Now, what I wish

is,

is, to have him decently tipp'd off before that happens, the sooner the better; and if you will bring it about, Ladies, why I shall be extremely your humble Servant, and always make you next Toast to the *Royal Family* and the *Jockey Club*."

"You have stated your Case, rejoins VIRTUE, in a very clear, tho' unfavourable Light; it is, to be sure, great Pity that so enterprizing a Disposition as yours should suffer any Limitation; but I know not how to assist you in this Affair, for your Father is a most intimate Acquaintance of mine."

"How! interrupts the Blood, is old Square-Toes a Poacher then? And does he keep Tid-Bits unknown to me?"

"Restrain your licentious Tongue, says the Goddess; his Industry, Prudence, and moral Life, the very Reverse of thy shame-

ful Dissipation, have recommended him to my Esteem; what has tainted thy Heart with such vile Ingratitude as to wish that Fountain dried, from whose Current flowed thy Life? Why wish those Eyes closed that love to look upon thee? And why languish for unnatural Possession of that, which, granted to thy present Disposition, cannot be a Blessing, must be a Curse? However, if you will work a thorough Reformation; if you will exchange Extravagance for a prudent Spirit, and associate with Companions of more deserving Character, I dare promise that your Father will equally share every Advantage with you while alive, and leave you in full Possession of his Fortune when he dies."

"Hey Day, hey Day, cries the Suppliant; you preach just such insipid Stuff as some of our Parsons; I'll tell you what, my grave Madam, if I can't spend my
For-

Fortune according to my own Disposition, I must be e'en content to wait, and raise Money at Fifty *per Cent.* till Dad knocks up in the natural Way.—Œconomy and Prudence! ha! ha! ha! ha! I should make a very fine Figure indeed with your Advice—so Mistress VIRTUE, Lady WISDOM, and Miss TRUTH, since you have nothing better to offer, I may as well shove off without farther Compliment.”

“Hold, Friend, cries JUSTICE; with Permission of the Goddess of this TEMPLE I grant thy Wish; this Moment thy aged Sire lays him down in the Sleep of Death, and thou art now unlimited Master of his Possessions; but be assured, ere long, thou wilt have Cause to wish him alive again, when the Torrent of thy Vices has borne thee down, and left thee naked on the inhospitable Shore of Poverty.”

H. 2

“No

“No Matter for that, says the overjoyed Heir—a short Life and a merry one—now I can have a Match over the *Beacon Course*, or back the Main for Five Hundred, with any Lord of them all.”

This sprightly Child of modern Merit was succeeded by one whose Appearance had in it a Kind of venerable Terror; a dignified Ferocity. Having made Obedience to the Throne, he delivered himself as follows:

“Most amiable GODDESS of this TEMPLE, unused as I am to the smooth Polish of courtly Language, and subtle Windings of Insinuation, receive an Address, blunt, yet honest in its Nature, founded on Sincerity, without Art.

“Know then I am, and have been since my earliest Years, a Son of War;
many

many perilous Encounters, many Hardships laboriously toiled thro', and mostly successful in their Event, have raised me, by Steps of just Gradation, to the Degree of a *General*; in which Situation I have extended my Country's Strength and Glory to incredible Limits, and that with the universal Approbation of those I have had the Honour to command. Nor have I acted upon interested Motives; a genuine Thirst of FAME first fired me to great Exploits, and has ever been the ruling Principle of all my Actions; had it not, I might have laid me down in the silken Arms of Peace, and reclined upon the Down of Luxury, there to indulge the more ungenerous Passions in a Life of shameful Indolence; but, disdaining aught so foreign to Public Good, and inconsistent with the Dignity of my Nature, I preferred Temperance to Luxury, Labour to Ease, and Perils to Safety.

“ Let not this Account be deemed ostentatious Vaunting of my own Merit, since it is literally just; and the present Occasion requires I should offer some Facts to support the Claim I lay to a fair, exalted, and lasting Place in the Records of FAME, that my Name may be engraved on ever-during Brass, and not vanish with the transient Breath of popular Applause; this granted, I shall have attained my ultimate Wish, and think myself thoroughly rewarded for all my Toils.”

VIRTUE now took Occasion to observe, “ That tho’, in her own Nature, she far preferred the Smiles of Peace to the Frowns of War, yet Military Merit was highly deserving in her View; for, continues she, what Character is more complicate, more difficult to perfect, than that of a *complete* GENERAL? who must have Resolution, to face the most imminent Hazards;

Hazards; Humanity, to treat Enemies with Tenderneſs; Penetration, to foreſee proſperous Events; and Caution, to anticipate unfavourable ones: Activity, to cultivate Succeſs; Perſeverance, to ſurmount Difficulties; Sagacity, to project; Experience, to conduct; and Steadineſs, to execute his Schemes: Patience, to temper Impetuofity; Vigilance, to ſeize Occaſion; Liberality, to engage Regard; Dignity, to ſupport Command; Diſcipline, to promote Order; and Condeſcenſion, to render Subordination as agreeable to all Ranks as the Nature of the Service will admit: This extenſive Portrait conſidered, in which View you place yourſelf before us, moſt certainly merits the Diſtinction you apply for: What ſay you, SISTERS, ſhall we order FAME to gratify his Wiſh?" WISDOM nodded Aſſent; but TRUTH objected as follows:

“ SISTERS,

“SISTERS, no one can more admire, or would sooner join in the just Reward of Merit, than myself; and it is with sensible Regret that I find myself at present under the Necessity of offering any Thing against extensive Deservings; but my Name, my Nature, and my Station in this TEMPLE, all oblige me.

“What this *Veteran* has advanced in his own Favour generally, I cannot deny; but, as you have already remarked, there are many more Requisites essential to a perfect Child of FAME, than those he has set forth; that he has atchieved several great and arduous Exploits, in the supposed Service of his Country, I shall not contradict; but the Glare of *Victory* is often the Tinsel Covering of very melancholy Effects to that State it shines on: That he has preferred a Life of Toil to one of Indolence, I readily admit; but what

what were his Motives? *Patriotism*?—
 No—a true *Patriot* will lament the Necessity of War; he always secretly rejoiced in it, and did his utmost to promote it. Was he void of Interest in his Views?—
 No—witness the Devastation spread thro' conquered Countries, by levying enormous Contributions; great Part of which, instead of supporting or encouraging the Soldiery, found their Way into his own insatiable Coffers. Has he given Life to Merit?—No—those who *paid*, not those who *fought best*, he promoted. Did he always avail himself of Advantages for the Interest of his Country?—No—more than once he has taken Bribes of the Enemy, to forego such Opportunities as might have been decisive.

“ These Things considered, which he cannot have Hardiness enough to deny before me; or, if he should, would not therefore be the less true, tho' they do
 not

not entirely exclude him from the Lists of Fame, yet do they sufficiently speak against the exalted Station he aspires at; therefore, SISTERS, with your Concurrence, I shall order him to be set down a very GREAT GENERAL, but a very BAD MAN."

VIRTUE and WISDOM entirely agreeing to this Decision, FAME entered him accordingly; which seemed to chagrin the Son of MARS highly, who went off muttering with great Indignation, "That little better could be expected, when Females sat as Judges of heroic Actions."

The next who claimed Audience, was an important Figure with emaciated Features, large Penthouse Brows, a huge dark Tye, a Suit of SPANISH BROWN adorned with a Multiplicity of Buttons, a Gold-headed Cane to support his meditative Chin, and a peaceable Sword which had
never

never quitted its Scabbard: Having paid his Address with truly classical Formality, this illegitimate Son of HIPPOCRATES, for such he appeared to be, spoke to the following Effect:

“Unacquainted with the Titles and Decorum used in this TEMPLE, it is not to be wondered at if I should inadvertently run into Solecisms; but a general Profession of Respect will prove, I hope, illustrious Ladies, a general Exculpation.

“I stand before you an injured *Professor* of PHYSIC; one who has more enriched the *Materia Medica* than all the Faculty besides; yet that Seat of Ignorance in *Warwick-Lane* *, jealous of my superior Talents, has stigmatized me with the Title of a QUACK, and put my inestimable Discoveries upon a Footing with the *Sack Drop*, the *Sweating Powder*, and *Fistula Paste* of WARD—the *Valerian*, the

* College of Physicians.

Bardana,

Bardana, and *Sage* of *HILL*—nay, with the *Viper Drops* of *Rock*, and such-like illiterate *Pedlars* in *MEDICINE*; but scorning the common *Dog-trot Pace* of *PHYSIC*, I have severally studied *ENGLISH*, *SCOTS*, *IRISH*, and *WELSH* Constitutions; for each of which I may venture to affirm I have discovered the true *Panacea*. For the first, I have my infallible *Essence Porterie*—for the second, *Marmalade de Oatmeleana*—for the third, *Balsamum Potaticum*—and for the fourth, *Spiritus Lee-kicus*: Now these, Ladies, are of my particular, original Invention; yet, tho' I have obtained Patents to recommend them; have advertised till I can bear the Expence no longer; have wrote, as is usual in such Cases, Letters of Thanks to myself; and have procured Affidavits of extraordinary Cures from more than ever took them; yet all won't do, and for no other Reason than that I have no Chariot; for you must know, illustrious Fair Ones, that

that much Merit lies in an Equipage, and there is very little Chance, in our Way, without it; therefore if, out of Regard to Mankind, you will assist me with a *Carriage and Pair*, or, to secure all, a *Carriage and Six*, I make no Doubt of obscuring not only my Contemporaries, but even all my Predecessors in the Physical Way."

Here WISDOM, who had been some Time whispering with FAME, replied, "Friend, the Profession of which you pretend to be, is an Object of my particular Regard; and sorry I am to find it so often disgraced, and rendered obnoxious, by ignorant Pretenders; who, with blushless Faces and unfeeling Hearts, augment the Miseries of Fellow-Creatures, to promote their own mercenary Views: Such a one, FAME says, you are entered in her Note-Book, a First-rate
Man-

Man-killer; and therefore, instead of gratifying your Wish, we shall give you into the Keeping of *Honesty*, that you may do no more Mischief; in the mean Time confess yourself an Impostor, or worse will follow."

Here the trembling Empiric endeavoured to apologize, by observing, That every one had a Right to try for Bread: "My Father, I must own, says he, was a Taylor, and indeed would have brought me up in his own Trade, but my Genius soared higher; so I ran away, and got to be Sweeper of an APOTHECARY'S Shop (many great Men have risen from small Originals); from thence I attended an itinerant Physician for several Years, and, seeing some thrive that knew as little as myself, I e'en set up; but, LADIES, if it is not an honest Profession, I have another at Hand, which I can easily assume;

I

I can give up HIPPOCRATES for WHITE-FIELD; *Physical Prescription* for *Methodist Preaching*, and perhaps be no Loser."

"Audacious Wretch, cries TRUTH, darest thou profess thyself my Enemy in the tenderest Point of my Interests and Affections, in Religion? Art thou equally ready to prey on the immortal as the mortal Part? There are too many Vermin of thy Kind wandering about already, to the Subversion of social Order and moral Good; therefore it is but just to prevent thee from adding to the Number, so we doom thee to perpetual Imprisonment; and I could wish that every Moral and Physical QUACK breathing were equally in our Power."

The disappointed Adventurer was now removed, with much Horror of Countenance, to his Captivity; execrating Ambition, that had made him look on his
 Father's

Father's Goose, Needles, and Sheers in so contemptible a Light; and regretting the egregious Folly of a Rogue's seeking Preferment in the TEMPLE of VIRTUE; tho', added he, I have heard FORTUNE is blind, and I hoped these Folks were so too.

Next, a blooming Girl, of remarkable Vivacity, presented herself, and was going to address the Throne without any Symptoms of Diffidence, when VIRTUE anticipated her thus:

"Young Lady, I am glad to see one of your Age and Appearance come to this TEMPLE; I shall have a particular Pleasure in showing myself your Friend, and you cannot any where find safer or more gentle Protection; but give me Leave to remark and condemn an unbecoming Confidence you seem to be possessed of; my Votaries may be *free*, but I do not chuse them to be *forward*."

"Lack-

“Lack-a-day, Madam, replies the Suppliant, I don’t know what you call *forward*, but all young Ladies of Fashion are easy and familiar; and *Mamma* has often told me that such a fine Girl as me, should never be bashful in any Company.”

“There it is, says *Wisdom*, fine Girls are spoiled by foolish Mothers; who are continually trumpeting Beauty in their Ears, without taking any Care of their Principles and Dispositions; Affectation is taught for Address; Impudence, for Spirit; and Intrigue, for Understanding. I suppose now, Child, continues she, this kind *Mamma* takes Care that your Beauty shall be ornamented with all the Changes of Fashion.”

“Oh yes, Madam, replies the Favourite, I am always in the very Tip of the Mode, and seldom miss any public Place except Church; nay, we sometimes go

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there too, when we hear of a new-married Couple making their Appearance, to see what the Bride is dressed in, and how she looks. Now I talk of that, there was Miss *Gauky*, a horrid ugly Neighbour of ours, made such a Figure—ha! ha! ha! ha! last *Sunday*; no Taste, no Life, but looked as mumchance as if she had been a Citizen's Wife these seven Years—and her Bridegroom, such a Hottentot! with his formal cut Bob, stiff-topp'd white Gloves, and such a Quaker-like Suit, that the whole Gallery were in a constant Roar.—Well, certainly, to People of Fashion, such Creatures are high Entertainment.”

“Very brilliant Notions you seem to have of Life, Miss, says VIRTUE, pray what Age may you be?”

“Sixteen, Madam, returns this Daughter of Spirit, tho' I believe they cheat me

out

out of a Year or two; indeed Mamma says I am fit for a Husband, and, to tell you the Truth, I have thought so myself these three Years; but the old Glumps my Father calls me a light-headed Huffy, as if *he* could know any Thing of Women's Matters; Mamma often calls him a Fool, and bids him mind his own Affairs; but he will be meddling, and so, forsooth, I want to get out of his Way. Now, there's a charming, delicate, sweet, fine Gentleman, that swears he loves me better than ANTHONY did CLEOPATRA; that he would, like him, lose the World for Love, and a thousand other ravishing Things: He is an Officer too, and wears Scarlet trimm'd with Gold; and has the finest Hair, speaks *French*, and dances like an Angel; so I come here to beg that I may have this delicate Creature for a Husband, and that old Gruff may give him all my Fortune."

“ There cannot be, says VIRTUE, a truer Friend to the Married State than myself; 'tis there I find my most pleasing Residence, and my most permanent Joy; but as to many it is a Climate of undisturbed Serenity and true Repose; so to others, who unadvisedly and at improper Seasons journey thither, it proves an uncomfortable Seat of Perturbation and continual Storms; barren of every Comfort, and pregnant with every Ill. More appertains to a prudent Choice than is usually thought of; Politeness and a liberal Education are agreeable Qualifications in a Wife; but domestic OEconomy, which you are too young to know, and Complacence, which good Sense alone can give, are indispensable Requisites to make the Married State happy: But even suppose you are possessed of these, if the Object of your Regard happens to be worthless, and you have no Assurance to the contrary, the Prospect must be gloomy;

my; let your Father's Caution direct your Choice, and check that inconsiderate, youthful Impatience, which probably may urge you into a State of long and bitter Repentance."

"What, repent having such a charming Man as the Captain, says Miss *Hot-
upon't!* impossible; besides, I *know* he is to be my Husband; a very great FORTUNE-TELLER saw him in three Coffee-Cups running, and told me his Size, and the Colour of his Hair, as exactly as if he had been in the Room; so you know I must have him, it is my Fate: But then I want to have him *soon*, and I want to have my Fortune too, that he may keep me a grand Equipage, and all the other Appurtenances of a fine Lady."

"Well, says VIRTUE, to prevent the ill Consequences which probably may at-

tend the Opposition of your Inclinations; I grant your Wish; but remember hereafter that your own precipitate Disposition is the sole Cause of whatever Inconveniences may ensue."

"Yes, yes, I'll remember, replies the overjoy'd Suppliant; but a Fig for Danger, would not any Girl of true Spirit *please her Eyes, tho' she should plague her Heart?*—Well, Ladies, I vow I am very much obliged to you, and if you will honour me with your Presence when I am settled, at my first ROUTE, which I intend to make so grand that *all the World will be there*, I'll do every Thing in my Power to return the Obligation."

"A ROUTE, Madam! replies WISDOM, if you had been tolerably acquainted with us, you would have known that we are never seen at ROUTES."

"Not

“Not seen at a ROUTE! cries Miss, positively that’s strange, and plainly shows you are not much among People of Quality; now, I doat on Persons of Rank, and when I am married I shall be one myself; so, dear Ladies, your most obedient humble Servant.”

“A pretty Sample this, says WISDOM, of a ruined Favourite; who, by the Folly of a Mother, has been nursed up in Dissipation and Vanity, to the utter Destruction of a good natural Genius, and an amiable Disposition; but mistaken Indulgence so generally prevails, and Parents labour so much to create artificial Passions, that this Object, tho’ pitiable, is not at all singular.”

But I see the CHAPTER is of a sufficient Length, and a Pause may be, as acceptable to the *Reader* as it is to the *Author*.

C H A P.

C H A P. V.

*The TEMPLE of VIRTUE continued—A
DWARF—A YOUNG WIFE—An AU-
THOR, and other Characters introduced.*

THE next Suppliant was a Man of very diminutive Size, on whom Deformity had exerted her utmost Power, presenting himself respectfully. He remarked, "That he had been unfortunate from his Cradle, despised even by his Parents, for no Cause but unavoidable Defects in Person: Indeed, continues he, I have derived some Advantage from my Misfortune, as it has imprinted upon me, and caused me to pursue, an excellent Maxim of SOCRATES, who advises daily Contemplation in a Glass, that the Beautiful may make their Minds *worthy* of their Persons, and that the Deformed may render their Dispositions an *Apology* for their Defects: Upon this Plan the whole Tenor of my Conduct has been rather to
consult

consult the Pleasure and Advantage of my Fellow-Creatures, than selfishly to reap either from their Harm: I have uniformly indulged a rational Sympathy, to weep with the Sorrowful; to laugh with the Gay; and to be serious with the Grave: Folly, however opulent or titled, has never been the Idol of my Adoration, nor natural Failings the Object of my Censure; yet, with a Disposition to embrace all Mankind, that would, if possible, diffuse universal Happiness, Mankind make me the cruel Return to set me up as an Object of *Ridicule*, for no other Reason but because I am not blessed with the natural Symmetry of Parts; my humble Petition therefore is, That hereafter I may not be treated with such illiberal Cruelty, nor so often reminded of my unavoidable Misfortune."

"Hard indeed, says VIRTUE, is thy Lot, my Son; yet while all have Eyes,
and

and but few Judgment, intrinsic Worth will be subject to the Sneers of Ignorance, where it happens not to be deck'd out in the adventitious and transitory Ornaments of Riches or Beauty: Had ALEXANDER been in no greater Sphere than thou art, those who deified his Power would have made themselves merry with his wry Neck; let this lovely Reflection comfort thee, That tho' Nature has denied thee Harmony of Shape, my Sister WISDOM here has blessed thee with Delicacy of Thought, and Integrity of Soul. The Insects of *Ridicule* will buzz, will strike their unavailing Stings; but do thou keep thy Course, nor ever cast an Eye upon Objects so much inferior to thee, unless to pity the much more material Deformity of their Minds. It is not in the Power of VIRTUE, WISDOM, and TRUTH, to prevent the Sarcasms of Malevolence; but we can and will enable thee to bear them without Emotion; de-

part

part then, assured of our Favour, which shall smoothe the rugged Paths of Life; which shall raise thee above the partial Power of FORTUNE; and, after Death shall have dissolved thy perishable and uncomfortable Frame, shall embalm thy Memory as a beauteous Pattern for Imitation; while those who indulge their Spleen at thy Expence, shall moulder forgotten into Dust, no better, no more lovely, than thine."

Here the Suppliant departed with that delicate and perfect Satisfaction, which VIRTUE alone can give to a Heart possessed of proper Feelings.

Another Female approached next, and delivered herself thus:

"Ladies, I come to beg your Assistance in an Affair of great Consequence; you must know I have been married just
fix

six Months; Mr. STRUGGLE, my Husband, was the tenderest Lover that ever Woman had; and indeed, for the first three Months, I thought him the best Husband in the World; but I have now been told otherwise by my Neighbours, Mrs. CHATWELL and Mrs. TELLTALE."

"How, Madam! says VIRTUE, have your Neighbours a better Opportunity of knowing your Husband than yourself?"

"Yes, certainly, replies the discontented Wife, for they have been married several Years, and know the World better than me; besides, now they have put me upon it, I can see how other People behave; there's Mr. CHATWELL, like a good Soul as he is, gets up in a Morning, dresses the Children, makes Breakfast ready, and carries it to Bed to his Wife, who very seldom gets up before Eleven o'Clock, because she is almost always breeding,

breeding, poor Woman: Now, though I have declared myself pregnant, my rude Bear has never once offered to do so for me, but bids me stir nimbly, and says that Exercise is good for my Condition—There's a cruel Wretch."

"Truly, says WISDOM, if this is your chief Complaint you have more Reason to commend your Husband, and value him as a Man of Sense, than to be uneasy."

"Man of Sense! cries Mrs. STRUGGLE, I don't see why he should have more Sense than his Neighbours; nor why I should not be as well used as any other Wife—there's Mr. TELLTALE does not want Sense, yet he dares not say *Muff* if his Wife begins. The good-natur'd Creature won't help himself at Table because she says he's awkward; and never keeps a Penny of Money in his Pocket but what she gives him; nay, he won't even

even put on his *Sunday* Cloaths till he has ask'd her Leave, and she may scold the Servants for three Hours together without a Check from him; want what she will, go where she will, do what she will, all's right: Tho', between ourselves, she was but his House-Keeper, and, they say, no better than she should have been before Marriage; but she's in the Right of it, give the Men an Inch and they'll take an Ell; my Tyrant's a Proof of that; indeed he gives me Liberty to get any Thing I want, in Reason, as he calls it, nor can I say he is ever out of Temper; but while other Wives have more Power than me, I am determined never to be easy; so what I wish is, that if a Man of Sense won't be obedient to his Wife, Mr. STRUGGLE may be made a Fool as fast as possible."

"That, Madam, is not in our Power, says WISDOM; besides, if it were, we could not do you a greater Injury than by
com-

complying with your Wish: The whole of your Uneasiness, and I believe it is the Case of too many, appears to arise from the contemptible Insinuations of *Busy Bodies*, whom you seem to consider as Well-wishers; but what Example of Credit can be derived from such as neither consult Reason nor Decency? Be assured that every Woman, who invades the Prerogative of her Husband, works her own Shame as well as his. There are Lines of Rectitude in the Marriage State to mark out and limit the just Sphere of Action; on either Side to pass these, is to run into Error. Power, as well as all other Possessions, ought to be held in an exact Medium; if it be made to preponderate on the Male Side, it is ungenerous; on the Female, presuming; therefore consider yourself as happy, that you are not like those Neighbours you seem to envy; depend upon it they do not advise you from Principles of true Regard, but
from

from a Desire of exciting Quarrels; be advised, and keep the Affection of a good and sensible Man while you have it; remember it is a tender Plant, and cannot outlive the frosty Breath of Contention; cherish it while you have it in full Bloom, nor ever expect to find a Guardian and Protector in one who can wear the Name without the Dignity of a Husband."

"Well but, says Mrs. STRUGGLE, if I don't *bold my own*, as the Saying is, I shall be called so many *poor tame Creatures*, that I shan't be able to put my Head abroad."

"Fear not, returns WISDOM, you are just beginning Life, and 'tis rather unfortunate that you have fallen into the Society of such termagant Gossips; but, since you are come to solicit our Assistance, I'll take Care to conduct you in a safe and pleasant Path; not in a State of
Sub-

Subjection, but sympathetic Complacence, which makes the *Hymæneal* Torch burn bright, and beams perfect Happiness around those Hearts wherein it is cherished."

Notwithstanding that the Love of despotic Sway (so incident to Female Minds, and which had been so much enflamed in this young Wife, by the Arts of old Practitioners in domestic Usurpation) seemed to hold a strong Conflict with natural Mildness; yet the weighty Remonstrance of WISDOM had such an Effect as to send this Suppliant away, apparently well satisfied.

The next in Succession was a shabby, pitiful Appearance, yet rendered laughable by a grotesque Air of assumed Consequence, very ill adapted to his Figure; which, if RIDICULE is at any Time consistent with Reason and Humanity, is cer-

tainly the fairest Mark that can be set up for it.

This Son of Poverty, addressing himself said—"Most divine Ladies, more abundant in Beauty than the Sun's Rising, Setting, or Meridian Rays, I think I may pronounce myself a Man of good Deservings, both as to my Abilities and Inclinations; yet, so it is, that I am often pennyless, while Knaves and Blockheads of all Sides roll in Plenty. Without Ostentation I may claim Equality, if not Precedence of all my Contemporaries, in the Literary Way; yet, notwithstanding the just Title I have to National Regard, thro' the Partiality, Ignorance, or Caprice of the World, I have much ado to subsist, and all for want of what is called a *Name*; without which the brightest Talents are neglected, and the greatest Merit is unprofitable: I come therefore to petition, that, thro' your Favour, FAME may establish

establish my Character, and at least set me upon a Footing with some who deserve less, yet enjoy more."

WISDOM observed, in Return, "That she and her SISTERS ever lamented the Difficulties of Genius; that she knew Merit was not always the Parent of Success; but, says she, that we may the better judge of your Case, let us have some Account how your Talents have been employed: It is an invariable Maxim with us never to esteem any AUTHOR *good*, who is not also incorruptibly *honest*."

"If that be the Case, says the Petitioner, how very few can appear in the List of your Approbation? Yet suffer me to hope I may be one; but let the Sketch of some Part of my Life, which I shall submit to Consideration, speak my Claim more at large.

“ My Father, who had been the indigent, laborious Curate of an over-grown Living many Years, wanted Means to place me at the UNIVERSITY; however, by his own tender Attention, the Loss was nearly made up to me: He made me a good Classcal Scholar, laid a solid Foundation of Moral Philosophy; gave me a pure and unprejudiced View of Religion; and since, to indulge the political Genius of his Parish, he read the News Paper as constantly as the BIBLE, I had an Opportunity of knowing how Matters went in most Parts of the World; a Branch of Study which, pursued with Moderation, he said was highly useful—He died in my twenty-fifth Year, and left me nothing but my Head to depend upon.

“ Launched into Life, Chance first threw me in the Way of a *Noble Lord*, who condescended to retain me as his SECRETARY; and indeed he very much
wanted

wanted one, being himself extremely deficient both in the Matter and Manner of Writing; yet his Propensity to busy himself in State Affairs, and to make a Bustle in the World, was as great as if his Abilities had been equal to the highest Station.

“ In the Service of this Noble Lord I wrote several *Political Speeches* and *Pamphlets*, by Means of which, as appeared afterwards, he obtained a considerable Employment; but finding when he was IN Place, that he wanted me to contradict and falsify all I had advanced when he was OUT, I took the Liberty to remonstrate against such mean Temporizing; which so irritated his high Blood, that he dismissed me with no other Reward than the bare Maintenance I had received, and some unmeaning Promises of Friendship occasionally thrown out while in his Family.”

“ I have often heard of that Wretch, says WISDOM, who, like many other empty, insolent Pretenders, has the matchless Assurance to boast an Intimacy with me; but I have marked him, and some more of FORTUNE’s scandalous Favourites, for public Detection; which shall leave them no Retreat, but the pitiful Asylum of hereditary Titles.”

“ Accident, continues our AUTHOR, next threw me in the Way of an opulent COUNTRY SQUIRE, whose Friendship I so much engaged by writing a Song on the Chace, that, in the Zeal of his Heart, he swore I was, except himself, the cleverest Fellow living, and therefore employed me as Tutor for his two Sons: In this Situation I had almost become a Martyr to his Kindness; for Bottles and Punch-Bowls were as seldom off the Table as if the House had been one of public Entertainment.

“ My

“ My Pupils I found to be naturally dull, but render'd more so by the extraordinary Pains the SQUIRE had taken to make them no wiser than himself. In Conversation he used to boast that the eldest should leap a five-barr'd Gate with any Man, or Woman either, for a hundred Guineas; as to the younger, he mark'd him out for a *Parson*, having a good Living in his own Gift; for which Reason, added he, the Lad must have some Linguo, and be a Bit of a Scholar; tho' you need not load his Head too much neither, for you know he can get some poor, wise Fellow of a Curate cheap enough; and if he has a Mind to preach himself, why they tell me he can buy very good SERMONS for Eighteen Pence or Two Shillings a Dozen.

“ By listening patiently to such Kind of Entertainment, and giving him his own Way, he grew so excessively fond of me,
that

that he talked of getting me *Bishop'd*—his Phrase for Ordination, and generously said I should have Thirty Pounds a-year, besides Bed and Board in the Family, till his Son came of Age; upon Condition, however, that I would not plague them with long SERMONS; but make my Discourses merry and short, with now and then a Bam upon the COURT; for so far, as hating the Administration, *he* was a PATRIOT too.

“Presuming to remark the Impropriety, nay, the Scandal, of a Preacher’s submitting to any Direction but that of RELIGION and his own Judgment, my polite Patrón called me a Fool and a Block-head; which occasioned a Coolness that at length grew into a downright Quarrel, and ended in our Separation; for, getting a severe Fall a-hunting one Day, and declaring that I would never venture my Neck again upon so silly an Occasion,

Occasion, the SQUIRE openly declared he would no longer keep such a Chicken-hearted Son of a B—— in his Family.”

“ By the Description you give, says VIRTUE, this SQUIRE must be that ignorant, insolent Fool of Fortune, who, with brutal Heart, has so often assaulted me in the Persons of innocent Country Girls: Well was it to escape from such a Monster, whose shameful Practices must either give continual Pain to an honest Mind, or, by the dangerous Force of Example, bring his Associates into his own contemptible and abandoned State. Thus far, my Son, thou hast highly merited our Favour; proceed, and if thou hast uniformly pursued the same Track, thou mayst be assured of our Assistance.”

“ After those already mentioned, resumes the Suppliant, I met with a large Variety of Characters, too tedious to enumerate ;

merate; let it then suffice to say, that from several I might have pick'd up a comfortable Livelihood, could my Nature have prostituted itself to their Follies and Vices; but having always considered a venal Pen as the most dangerous Weapon in Nature, I could not be prevailed upon to satirize *honest* Men, nor *deify* Brutes. From this invariable Adherence to what I think right, a worthy BOOKSELLER, who has usher'd some of my best Pieces, unsuccessfully, into the World, says I derive my Poverty, and that I must take some *popular* Step to procure a *Name* before I can hope for even a tolerable Subsistence. This is the Motive of my Sollicitation, and I submit the Case, with all Deference, to your Candor."

TRUTH having confirm'd every Article of his Relation, VIRTUE again applauded his Integrity, and at the same Time commiserated

miserated his Situation in most pathetic Terms. “ Whatever may be the Event of thy Endeavours, continues she, for it is very doubtful whether we can command Success in thy Favour, I will promise to fill thy Mind with a conscious Satisfaction, a true Harmony, which the undeserving Favourites of FORTUNE may languish for in vain. I am very intimate with CONTENT, who will, upon my Intercession, suit thy Wishes to thy Possessions: If to this FAME, who shall exert herself in thy Favour, can add agreeable Circumstances, we shall all rejoice. Go then, adhere to thy Integrity, however unprofitable; be assured it will afford thee the most lasting Satisfaction, the most uninterrupted Serenity of Mind, and give thee Happiness, which I only have the Power to bestow.”

The honest AUTHOR was retiring with much Pleasure in his Countenance, when

WISDOM

WISDOM delivered herself to this Effect:

“ Hold, Friend, some Words with you before you depart, and don’t think that what I am about to offer is meant to pain, but to serve you; that you have *Genius*, I know; that your Success is far beneath your Merit, I lament; and that your Integrity has been inviolate, I allow. I am your Friend, and sure Friendship is never shown to more Advantage than in kind Reproofs; hear me then while I point out to you those Circumstances in which I think you erroneous.

“ Dost thou not know that all Pride, and particularly Self-sufficiency, is utterly irreconcilable to my Dictates? That, by striving to magnify thy real Abilities, in Effect they are diminished? To aspire to a Superiority over thy Contemporaries, is commendable; to determine, to boast of,

or

or even to hint at such a Superiority thyself, is weak. Another Error I think thee liable to, is an obstinate Adherence to thy own Opinion, which thou takest to be Integrity; this has occasioned thee to contradict and run counter to the Generality of Mankind, who may be led by Persuasion, but not driven by Brow-beating: He who would instruct the World and live by it, must seldom appeal to Severity, but in every honest Way must humour human Nature; till, like heated Wax, it becomes fit to receive a due Impression. For want of preserving the Golden Mean between servile Compliance and dogmatical Opposition, thy Success has not been equal to what it might have been; wherefore, that the friendly Endeavours of FAME may be more effectual, let me recommend it to thee rather to resemble the pliant Willow, than the stubborn Oak. Chuse to wind about rather than knock down; that is, change
Self.

Self-sufficiency for Humility, and Contradiction for Persuasion; comply with some of the Whims, that you may the more powerfully combat the Vices of the Age; correct with Smiles; then even the real Objects of SATIRE will suffer with Patience, and all Mankind will become thy Friends."

This mild Rebuke, temper'd with such salutary and friendly Hints, seemed to have a very sensible Effect upon our AUTHOR; who, promising strictly to observe the Admonitions, immediately retired."

Here the TEMPLE was suddenly disturbed with a confused Noise of—*I will come in—But you shan't come in—Consider my Rank and Quality—Carry it to COURT, it won't do here*—and such-like Altercation; at length a very portly Figure, with a most ponderous Wig, rushed forwards, HONESTY holding him fast by the Collar.

The

The Son of Law, for such he appeared to be, was going to open his Case at large, and in due Form, when HONESTY stopp'd his Mouth; however, with much struggling, he mumbled out a Complaint, That, as PLAINTIFF, he had a Right to speak first—No, no, replies his enrag'd Antagonist, we'll have no PLAINTIFF nor DEFENDANT here; as you have so often kick'd me out of WESTMINSTER HALL, I'll take Care to kick you out of the TEMPLE of VIRTUE, whither nothing but the matchless Impudence of a *Pettifogger* could have brought you. This Resolution was immediately put in effectual Execution, to the no small Amusement of VIRTUE, WISDOM, and TRUTH, all of whom had long known him for a declared Enemy.

During this concise Scuffle a Number of Characters pressed in, each eager to petition first; but still one interrupted the other—

other—*You come here!* cries one Female to her Neighbour, *I wonder you are not ashamed to show yourself, when there are so many substantial Proofs that you never regarded VIRTUE—And what then, Madam METHODIST, retorts the Accused, I have no Body to care for, no Body to answer to, but myself; I don't make a Cloak of RELIGION and a HUSBAND to cover dark Deeds; I don't pray, and sing Hymns for an Hour or two, then cheat, tattle, and lye with a sanctified Phiz all the rest of the Day, as some of my pious Neighbours do.—This Encounter of two able Tongues promised to be not only sharp but of considerable Duration, had not a testy old Fellow snarled out—Pshaw, pshaw, here's Work with a Couple of babbling, gossiping Hussies, that chatter away as if precious TIME was only made for them to waste; but I, who know Œconomy better, and want to be in the ALLEY, can't wait trifling here; I must be dispatched immediately—You dispatched, old Turnpenny, cries*

a young Smart—nothing but Sixpenny worth of Hemp should dispatch such a Grub as you. What can you possibly ask here? A Fellow, who, in the Midst of Abundance, starves himself and his Family, and over-reaches all he has any Dealings with—Aye, retorts the USURER, and if it comes to that, what brings you here, Graceless? A prodigal Wretch, that squanders away his plentiful Fortune in Follies and Vices. Well, replies the Smart, and what then, old Multiplication, I make the World the better for me, while you rob Mankind, and, as far as you have Power, stop the necessary Circulation; a few more such Scrapers would occasion a national Consumption.—This Altercation, like the former, promised to extend a considerable Length; but that the impatient Crowd grew so vociferous, and re-criminated against each other with such uncharitable and indecent Violence, that VIRTUE, WISDOM, and TRUTH, not being able to bear the Anarchy, ascended

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thro' the Roof of the TEMPLE; upon which the whole Edifice, and its rocky Foundation, falling with a mighty Crash, overwhelmed the iniquitous Crowd in one just and general Ruin.

After the TEMPLE of VIRTUE, which concluded with this Incident, we were entertained with a *petit* Piece, called the EUROPEANS*, written by BOLINGBROKE; which, according to the Translation, with the Characters, and who represented them, you will meet with in the succeeding CHAPTER.

* The Reader is desired to remark that this, like the TEMPLE of VIRTUE, being only a Translation, cannot be expected to have the Spirit of an Original.

CHAP.

C H A P. VI.

Containing the several Scenes of the EUROPEANS.

PERSONS in the EUROPEANS.

Baron Swizzle.	} All Suitors to Liberty	Handel.
Mynheer Vanderberring.		Dewitt.
Marquis de Capriole.		Lewis XIV.
Don Imperioso.		Philip II.
Signor Feminiani.		Senesino.
Sir Stedfast Hatebribe.		Lord Ruffel.*

Liberty.	} {	Queen Elizabeth.
Property.		Afra Behn.

The Piece commenced with a Scene between Liberty and Property, as follows:

Lib. **W**ELL, *Property*, am I not in a most troublesome Situation, so many Admirers, and so few Friends?

Prop. A very sad one, indeed, Madam; and I, your Handmaid, am in little better; no poor Creature was ever so bandied

L 2 about;

* Who was beheaded in *James* the Second's Reign.

about; some assault me with Force, some with Fraud; some possess me with as little Regard as they have for their Wives; others love so intolerably that I can never have any Connexion with you; some venture their Necks, some their Souls; in short, I am the universal Game, and hunted in every Corner of the World.

Lib. Very true, Child, we are both in a most precarious Situation; you, indeed, are to be met, in full Health and Beauty, at some Times, and in particular Places; but it is a Matter of very great Doubt whether I have at present, or ever had, any real Existence upon the Face of the Earth.

Prop. Oh yes, Madam, among the GREEKS and ROMANS you made a very great Figure.

Lib. I know it has been said so, but the Matter will admit of much Doubt; my,

my Nature is extremely nice, and my Composition elusive; there are two Monsters frequently mistaken for me, *Luxury* and *Licentiousness*.

Prop. What Family are they of, I pray?

Lib. Very near Relations of your own; the former most immediately derived from *Monarchy* or *Aristocracy*; the latter, from *Democracy*.

Prop. But how can such deform'd Monsters, Madam, possibly impose upon Mankind?

Lib. Merely thro' the Blindness and Prejudice of their own Passions; luxurious Enjoyments lull the Great, and Licentiousness pleases the Vulgar; the former know no Good beyond the Appendages of Grandeur, and the latter imagine themselves fully possessed of me,

when they have unlimited Opportunities of abusing their Superiors.

Prop. Pray then, Madam, that I may never mistake you, give me some such Out-lines as may preserve me from Delusion; for without you I must be in a very dangerous State.

Lib. Your Observation is just, and your Request reasonable, therefore I shall satisfy you in as few Words as possible: If you ever meet with a Nation where the upper Class study to protect and encourage the lower; where the Great fill Offices of Government for Public Good alone, without any pecuniary Profit; and where their Dependents gratefully conform to legal Regulations, not from Fear of Punishment, but from Conviction that Obedience is necessary to the general Happiness; where Teachers of RELIGION study to regulate the Morals, and
not

not to trammel the Reason of their Flocks; where the Military Genius is cultivated not to serve ambitious Views, but to prevent foreign Invasion; and where Practitioners in Law prefer Justice to Gain; there you may be sure to find me.

Prop. Truly, by this Description, and the Observations I have made, you may be long sought after in vain—Ah, Madam, I could wish never to be separated from you; I am always safest under your Protection; therefore I humbly request that, if you fix upon any of the SUITORS, who are this Day to solicit your Favour, you will cast an Eye upon your faithful humble Servant.

Lib. Doubt not my Friendship, *Property*; I shall be always glad to retain you in my Service; tho', between ourselves, you often attach yourself very unworthily; however, you shall be present, and I
give

give you full Authority to say what you can in your own Favour, without the least Reserve.

Prop. That, Madam, is as much as I can possibly expect—Soft, here comes a Visiter.

Baron Swizzle.

Bar. Madam, the Imperial Eagle cower'ing at your Feet, by me solicits your honourable Alliance.

Lib. Ere you receive my Answer you must acquaint me, Sir, with those national Qualities which authorize this Address.

Bar. Is it possible your Ladyship can be unacquainted with the many and glorious Claims GERMANIA has to your Favour?

Lib. Even so, Sir, for I never remember to have been in that Country.

Bar.

Bar. Amazing! we are all extremely intimate with your Name, and I thought, Madam, you had been very frequently amongst us.

Lib. You are quite mistaken, I assure you; it often happens that those who talk of me most know me least; but let me hear the Pretensions of your Embassy, and I shall give you an undisguised Answer.

Bar. Pretensions, Madam, our Pretensions lie in the most brilliant Military Fame, in which we outshine all the World; in the Person of our Imperial Parent, who presides to hold a political Equilibrium among the several States; and in that Noble Diet which takes Cognizance of all public Grievances, and rectifies them: Add to these the many invincible Heroes who have fought, who have bled,

who

who have conquered, who have died in Defence of your Ladyship's Charms.

Prop. Ah, Madam, don't believe a Syllable this Fellow says; for my Part, the wildest Indians cannot attack me in a more barbarous Manner than his Countrymen.

Lib. Fear not, Child, fair Pictures cannot deceive me; to answer regularly, Sir, I must take Notice that Military Fame, as it is pursued in your Clime, stands forth my greatest Enemy; your Imperial Parent, as you stile him, is an ineffectual Pageant of Power, not able to support me, tho' inclined to do so; for every petty Prince, when he can link himself with any other, from whom he may derive Assistance, fears not to oppose him: The Diet, or National Assembly, you boast, may now and then compromise
some

some trivial Disputes; but does it form a constant Barrier between Oppression and suffering Industry? You cannot say so: And as to those Heroes who have bled in my Defence, according to your Report, it is an errant Mistake; Fighting, among your Countrymen, is a Trade; your Sovereign Princes are many of them so poor, that younger Sons must be sent into the Field of War for Maintenance, and a great Part of their indigent Subjects must become Soldiers for the same Reason: This dreadful Situation of Things makes it necessary in every Court to hold Cabals, which may promote Action, that your mercenary Troops may be taken into Pay, and let loose to plunder their Neighbours. Can you then call such as these my Defenders? However brave, however wise, however persevering, such Instruments disgrace rather than support the Name of *Liberty*; therefore, instead of venturing myself into so

inno-

inhospitable a Seat of Depredation, I shall advise even my most distant Friends to have no Connexions with a thankless People, who know no Friendship beyond the immediate Call of Interest.

Bar. Madam, as Representative of the illustrious GERMANIC Body, I must be bold to say that you speak in Terms unworthy your own Delicacy and our Importance; therefore, unless you chuse to think better of it, I shall publish a Manifesto of the Indignity received, and doubt not but our Allies will assist to enforce Reason.

Lib. Spoke with the true overbearing Spirit of your Country, the *ultima ratio Regum*; but think not I am to be intimidated by Threats, or gained by Force; both are so repugnant to my Nature, that the very Mention of them removes me far from the Possession of such Knight Errants

Errants as wooe in Thunder, and robe
themselves with Blood.

Bar. This is the first Time I ever knew
that the Sons of Valour could be disagree-
able to a Lady.

Lib. Nor would they, Sir, were Valour
only shewn in a just Cause.

Bar. Well, Madam, I am sorry it has
been my Fortune to come upon so unsuc-
cessful an Embassy; however, take Notice,
that whoever is favour'd with your Smiles,
may chance to lament the Sights I have
received.

Prop. Oh, Madam, I am rejoiced he's
gone; the rough Bear threw me into a
horrid Palpitation lest he should have
been downright rude.

Lib. Of that there was no Danger, for
even my greatest Enemies preserve an
external

external Respect—Oh, here comes another—You, Sir, are the DUTCH Plenipo, I presume?

Vanderberring.

Van. Your Ladyship's Discernment cannot err; by me the UNITED PROVINCES offer their Respects: It is well known that they shook off the *Spanish* Yoke out of an inviolable Attachment to you, and from thence we originally lay Claim to your Patronage.

Lib. And so far, Mynheer, your Right is well founded; to disdain and cast off Oppression is the highest Merit in my Sight; but has your future Conduct kept Pace with such a glorious Beginning?

Van. Madam, I hope it has; we have never suffered Monarchy to creep upon us; indeed the STADTHOLDERSHIP seems to bear Superiority; but we have always taken Care to cramp it so, that, upon due
Exa-

Examination, it will be found little more than a Name: Add to this our unbounded Spirit of Trade, our national Œconomy, and that certain Consequence of both, our astonishing Opulence: With whom then can *Liberty* find a more pleasing Residence?

Prop. Aye, Madam, this Gentleman talks to the Purpose; I may venture to recommend him and his Countrymen as very particular Friends of mine.

Lib. I know that Recommendation, and shall consider it with the rest.

Prop. Ply her close, and I warrant you, Mynheer. (*Aside.*)

Lib. At the Time of shaking off the SPANISH Yoke, my Spirit animated the Cause; I was amongst you; and in the Support of Republican Principles you have

have shewn yourselves my Profelytes; but, avoiding SCYLLA, you have fallen into CHARIBDIS; you are not Slaves to Power but Avarice; Gain is the Tyrant that lords it over your Hearts, and directs all your Actions; how can you be free that are so swallowed up in the Gulph of private Property, as to render your State useless to Friends, and despicable to Foes? Individuals are opulent; the Government poor, irresolute, and distracted with Dissention. Temporizing and Evasion are your Policy; Encroachment and Monopoly, your Aim; Professions without Performance, your Practice. How then could I propose to myself a Residence of Pleasure or of Safety among those who, by every Method, are accumulating private Wealth to allure their ambitious Neighbours, and have no public Spirit to secure Respect: In a Country which is indebted to a neighbouring ISLAND for its Independence, and which could never have

have supported itself in the Midst of many envious Enemies, but through the continued Protection of so powerful an Ally? which, notwithstanding, they have treated with such Ingratitude, that I should prove myself guilty of a Weakness little short of Self-destruction, to rely upon any Promises from you that were not bound with Gold.

Prop. Now, Mynheer, for a genteel Come-off, the DUTCH are famous that Way. (*Aside.*)

Van. Pardon me, Madam, if I presume to say that the Charge of Ingratitude to our Insular Friends is rather premature; they certainly have our good Wishes, and they want no more; they are sufficient in themselves to support the Necessities of their State; why then should we run ourselves into Difficulties and Perils to give them Assistance? Your Ladyship cannot

but know that Self-defence is the most powerful Obligation; That, duly fulfilled, we shall be always ready to assist our very good Friends the ENGLISH.

Prop. Well said, Sir, that will do.
(*Aside.*)

Lib. I am not to learn, Mynheer, that Plausibility is a Characteristic of your Country; but tho' you may plead, that to grant your Friends Assistance is unnecessary, pray how do you apologize for being so industrious to furnish their Enemies with Materials offensive and defensive?

Van. As to that, Madam, we make no Difference; Trade will ever follow the best Market; and as Trade is our Support, it is natural enough to carry Merchandize where it will have the quickest Sale, without any unfriendly Meaning: Besides, Madam, we should
not

not be placed *entirely* on the *Debtor* Side; pray, did not we do you and ENGLAND very signal Service in sending over our PRINCE of ORANGE to rescue you from Popish Tyranny?

Lib. Had that been a national Piece of Friendship, it would have cancell'd many Faults; but your Countrymen wanted to get WILLIAM out of the Way, who was too great and good not to have many Enemies, tho' he preserved your State from Ruin; and the PRINCE was as desirous of leaving a thankless People, who always cramp'd his Operations, and strove to sully his Fame; hence the happy REVOLUTION in my Favour appears, with respect to you, rather the Child of Chance than of Friendship.

Van. Are you then determined to reject my Solicitation?

Lib. Most certainly.

M 2

Van.

Van. Why then it is in vain to multiply Words and lose Time; look you, Madam, we have hitherto been able to make the lower Class of People believe you resided constantly amongst us, which answers the same End as if you was really on the Spot; nay, to my Thinking, much better; for you seem to have such conscientious Scruples about Friendship, and Gratitude, and public Spirit, that I think you would be a very troublesome Guest, so e'en fix where you will for *Vanderber-ring*: HOLLANDERS know better than to prefer Shadows to Substance, so farewell.

Prop. I profess, Madam, I cannot help thinking you too scrupulous.

Lib. There it is; like the Generality of Females, you are prejudiced in Favour of the most assiduous Lovers, tho' the Affection of such is seldom sound or permanent; but I must be more cautious, for

a voluntary Surrender on my Side would bring Ruin upon all my Friends; your Case is different, because being entirely valued for your Influence, where that prevails most you will naturally like to be.

Prop. Very true; but I like your Ladyship's Service so much, that I could wish never to leave it.

Lib. Your Desire is reasonable, but vain; the Nature of human Affairs will not suffer us to be often or long together, lest we should too firmly fix the Power of my poor unsettled Sister HAPPINESS.

Prop. If that be the Case, Madam—soft, I'm interrupted.

Marquis de Capriole.

Marq. Madam, I'm thrice three Times your Ladyship's most obedient and devoted humble Servant; the Brilliancy of
M 3 your

your angelic Charms must counterwork your Name and Nature, and captivate all Beholders.

Lib. Your Country, Monsieur *Marquis*, is a Soil fruitful in Compliments.

Marq. Right, Madam, Politeness is the Characteristic of FRANCE; a Country famous also for every great and amiable Qualification.

Lib. True, Sir, if we take *your* Opinion of the Matter.

Marq. My Opinion! Your Ladyship cannot but know the Truth of my Assertion from incontestible Evidence; why, Is not ours the leading Language in *Europe*? Do not our Fashions regulate the general Taste, and are we not a Terror to all the surrounding States?

Lib. If you call this latter Influence worthy or amiable, I am yet to learn the
true

true Meaning of those Terms; and let me tell you, that the Influence of your Language and Fashions is more owing to a ridiculous and servile Complaisance in other Nations, than to any real Worth in themselves.

Marq. Positively your Ladyship differs widely from all the polite Female World, which must be owing to some Prejudice; but, to remove the Cloud from before your bright Eyes, let me invite you to that second EDEN, VERSAILLES; where Beauty meets with higher Regard and more Adoration than on any other earthly Spot.

Lib. What Beauty, my Lord?—The Beauty of false Appearances? How is it possible that I, who always show my own Face, and speak just as I think, should make a tolerable Figure where all the Females wear masquerade Faces, and all the Men fallacious Hearts?

Marq.

Marq. These Matters, Madam, you take merely from Report; Experience, no Doubt, would soften this most unfavourable Prospect—'Tis true our Ladies, from a Desire to please, and conscious that Nature is liable to a precipitate Decay, do apply external Ornament; and certainly, where Features want Bloom to enliven, or White to render them delicate, Reason allows Art to be commendable.

Lib. By the same Rule, Sir, Reason might place Affection upon a beautified Moppet: This strong Attachment to artificial Charms, shows that your very polite Nation pays little Regard to intrinsic Worth, and seldom looks so far as the Heart, where only real Beauty is to be found; for which Reason we view your Females, in general, as we do Buildings of gaudy, outward Show, without any Marks of Taste, Convenience, or Richness within.

Marq.

Marq. Well, Madam, suppose this should be the Case, (which, however, I cannot be unnatural enough to admit) your Appearance must be with the greater *Eclat*; and tho' you should be envied by the Women, you are sure of being sole Arbitress among the Men.

Lib. Then I must not come near the *Court*, for there dwell my most inveterate Enemies; look ye, my Lord, Flattery, the usual Female Bait, won't do here; Openness of Expression and Sincerity of Heart are much stronger Recommendations to me; you are, it must be allowed, a plausible People, prodigal in Profession, penurious in Performance; placid in Looks, designing in Action; fond of Military Fame, regardless of honesty: Your Court is a Fountain of Dissimulation, which spreads Infection thro' all Ranks of People; the Root of Oppression, which shoots forth Branches thro' each Department

ment of Government; and a Magazine of Combustion to set the World on Fire; how then can you have the Assurance to solicit my Presence? You say Prejudice misleads me; 'tis false, I have visited your Country *incog.* several Times, and have wept Tears of Blood over the enslaved Millions I saw there; I did but peep abroad in the Person of HENRY IV. and a RAVILLIAC was soon found to stab me; since then I have ventured occasionally into your *Parliaments*; but each succeeding *Grand Monarque* has watched so close, and so assiduously compassed my Destruction, that common Prudence forbids me even to enter into so hostile a Climate.

Marq. I dare say, Madam, our present *Grand Monarque*, were you to enter upon a Negotiation, would show himself much less your Enemy than you imagine.

Lib. Aye, there it is; your Success in Negotiations has been so extraordinary at
different

different Times, that you would lead me into the Road of Imposition; but I am prepared against all the Powers of Insinuation, being very well assured that *French* Fidelity has but an imaginary Existence, and that those who have least Dependence upon it are most likely to remain in Safety; besides, my Lord, had you been at all acquainted with me, you must have known that my Nature and Constitution are diametrically opposite to the overbearing Power of any Monarch upon Earth; it is an Absurdity to imagine I should coop myself within the Limits of one Man's Will.

Marq. Your Ladyship here again, pardon my Freedom, considers the Matter in a partial Light; where can you share Power or Royal Favour to more Advantage than in an Union with the *FRENCH MONARCH*, who can cast never-dying Laurels

Laurels at your Feet, and grace your
Brows with Beams of unrivall'd Glory.

Lib. These, Sir, are Ornaments of trifling Value to *Liberty*, who disdains all the ostentatious Gifts of arbitrary Power; who has no true Enjoyment but in the undistinguished Happiness of a whole People; in the mild and impartial Distribution of necessary Laws; and in the tenderest Imposition of indispensable Taxes; as these Points cannot be hoped for in a political Constitution like yours, it is, I say again, vain and absurd to desire my Presence.

Marq. Give me Leave, Madam, to remark, that, when I undertook this Embassy, I expected more Respect to my Country, and the dignified Character of its Representative; but your secret Attachment to a certain ISLAND is well known, and, like other Female Follies, may beget Repentance; while GALLIC
Power

Power and Fame, unincumber'd with those dark and heavy Prejudices which seem to govern you, shall tower beyond your Reach, and soar to Immortality.

Lib. Ha! Monsieur the *Marquis* has dropp'd his cool philosophical Politeness.

Prop. No Wonder, Madam, for you anatomized his frippery Nation pretty severely; and Diffimulation detected, among *French* Politicians, always turns to *Rhodomontade*.

Lib. No Female, sure, was ever tormented with such Suitors.

Prop. Nor any Suitors, Madam, better match'd in a peremptory Mistress; Soothing and Threats, Smiles and Frowns, seem all alike to you.

Lib. Seem! nay, they really are so, I assure you; yet, for all this, I could wish myself

myself in an agreeable and permanent Situation.

Prop. And I too, Madam; well, who knows, one of those to come may possibly deserve your Favour.

Lib. If that should be the Case, depend upon it I shall not be over nice in my Choice, nor too rigid in the Articles of Settlement—Oh, here comes the formal SPANIARD, confident in his own vast Importance.

Don Imperioso.

Don Imp. It is with Pleasure, Madam, I approach you as the Representative of SPAIN; Pleasure founded upon probable Assurance that you, who have had Discernment and Prudence to reject the indigent GERMAN, the avaricious HOLLANDER, and the fantastic GAUL, will listen with Condescension to my superior Claim.

Lib.

Lib. No Doubt, my Lord, an Audience is as much your Right as that of any who came before you, and you may expect an equal Impartiality.

Don Imp. On that I shall rest Success: 'Tis not unknown to your Ladyship that our Nation laboured some Ages under the Disgrace and Hardship of *Moorish* Captivity; yet, at a Time when we seemed lost beyond Redemption, an inextinguishable Regard for you roused our great Forefathers from their slavish Lethargy, so enflamed their Hearts, and so nerved their Arms, that a total Extirpation of the *Infidels* ensued, IBERIA once again shining like herself.

Lib. My Lord, I remember the great Event with particular Satisfaction, as it is my peculiar Nature to wish every Nation the full Possession of its natural Rights, and an Exemption from all foreign and domestic Oppression.

Don

Don Imp. Truly great and amiable; no Place on Earth, but that Nation I represent, can do Justice to such exalted Worth; let me then, Madam, lead you thither, and lay the amazing Treasures of both INDIES at your Feet.

Lib. Alas! vain Man, were there no other Objection, what thou hast now mentioned as an Inducement would alone deter me—The INDIES! I turn my Eyes on them with Horror—You mentioned the *Moorish* Captivity as an Hardship; did they, though branded with the Name of Infidels, so wantonly and cruelly use the Iron Rod of Power amongst you as your Forefathers did among the unpractised, unsuspecting INDIANS? Did they in cold Blood, with fair Faces too, cut off Thousands for the Sake of cursed Gold? What Right had your Discoverers, driven by Chance among the unhappy MEXICANS and PERUVIANS, to meditate

ditate and prosecute their Destruction? Providence had given them their Country as a natural Inheritance, what Privilege had your CORTES and PIZZARRO rapaciously to deprive them of it? Superior Power should have taught you Mercy: If you had more Wisdom you should have pitied their Weakness, and not imposed upon it; you should have taught them Commerce, and not instructed them in the Arts of Inhumanity and Plunder; their Right to Life and Independence is as incontestible, and ought to be held as sacred, as that of the most polished Nations; and nothing but the most illiberal Partiality could stigmatize them as Barbarians for asserting those Rights, and resenting the Infringement of them.

Don Imp. But, Madam, in the Cause of Religion we cannot be too warm.

Lib. Religion! what Religion? The CHRISTIAN? Mildness and Persuasion

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are the Means she uses, and the only Means she justifies; but you, with Interest to inspire your Zeal, array'd her in Frowns and Terrors; even your own internal Policy exhibits her with the most gloomy Aspect; Pride, Ostentation, Indolence, and Enthusiasm are the reigning Characteristics through all Degrees of People, which render my Residence among you utterly impracticable.

Don Imp. But, Madam, if you are to be received on the most friendly Terms, and to hold equal State with the highest Ranks in our antient Kingdom, some Defects may be overlooked.

Lib. Farther Solicitation is in vain; I cannot be happy at the Expence of others, nor selfishly enjoy the Smiles of Comfort, when Wretchedness appears on every Side.

Don

Don Imp. Wretchedness, Madam! Happiness and Misery take their Rise from Comparison; those who have never known better are content with the humblest Enjoyments of Life; artificial Passions, both in a national Capacity and a domestic one, are created by an improper Indulgence; this our political Constitution prevents, by maintaining a just Subordination, from whence only can be derived the essential Respect to ennobled Characters.

Lib. Aye, there, my Lord, you have said the whole; your Nobility supposing themselves to be made of superior Materials, consider the lower Ranks as mere Utensils for the Support of their Pride and Convenience. This Kind of Subordination I pronounce Slavery, nor will I ever come where Priests tread upon the King, and the King upon the Nobles, and the Nobles trample the People underfoot.

Don Imp. Madam, 'tis well; but take Notice that Obstinacy may bring late Repentance; you have been treated with Respect and Cordiality; since these will not prevail, united to my Cousin FRANCE by a FAMILY COMPACT, we shall, I doubt not, reduce your Ladyship to Terms less advantageous than you might have obtained by mild Negotiation.

Prop. Oh, dear Madam, I tremble to think of this *Spaniard's* becoming your Enemy, you know what a vindictive People they are.

Lib. I know them well, they never were my Friends; therefore I have lost nothing, nor will I fear their becoming Tools to their ambitious Neighbours, which must be the whole Effect of their FAMILY COMPACT; a Design more likely to do me Good than Harm, unless all other States should become totally indifferent, or blind to their own Welfare.
There

There are certain Bounds in political Connexions, to pass which creates Envy and Danger; such, if I mistake not, their Combination will prove.

Signior Feminiani.

Fem. I esteem myself happy, Madam, in being appointed the Instrument of Mediation between your Ladyship and ITALY the Blessed; a Clime most favoured by Providence in the Temperature of its various Seasons; a Nation so improved by Art, so beautified by Taste, and so enriched by Elegance, that Travellers view us with Amazement.

Lib. 'Tis true, *Signior*, but the Admiration and Regard of most Travellers are not bent upon Places and Things of greatest Consideration, real Value cannot be determined by their Passions.

Fem. Suppose not, Madam, yet undoubtedly ROME and its adjacent Coun-

tries have commanded Respect thro' the Annals of many Ages.

Lib. Once, I admit, the Inhabitants of your Country deservedly found an exalted Place in the Records of FAME; but the former Lustre strikes a Shade from the present degenerate Sons of ROME; who, with slavish Ignorance, submit to the absurd Dominion of a proud Churchman, and his Council of full-gorg'd *Ecclesiastics*, who support Religion by Ostentation and temporal Authority, not by Scripture or Reason; who themselves hold fast the Goods of this World, while they delude their unhappy Flock with shadowy Promises; or terrify them with impious Threats, in regard of a future Existence, as if the Supreme Director had reserved no Power to himself, but the mere Ratification of their *Absolutions* or *Anathemas*: No more then mention what ROME *was*, seeing how changed she *is*, and how miserably fallen.

Fem.

Fem. This is a Point, Madam, we are taught never to discuss too nicely, the Consequence is dangerous.

Lib. And therein are ye the greatest of all Slaves; why were such noble Faculties implanted in the human Mind, if not to consider and digest whatever relates to its Dignity and Interest? Why has the UNIVERSAL PARENT made it free, if Man usurps the Power of tyrannizing over it; but as I know the Stubbornness of rooted Prejudices, I shall enlarge no farther upon this Topic; and besides these I have many other Objections to residing amongst you.

Fem. Is it possible, Madam, that you should dislike a Country where the Elegance and Dignity of *Architecture* commands Attention, and imparts the most elevated Pleasure; where *Canvas*, glowing with the masterly Labours of so many excellent Artists, calls up, alternately, every
Pas-

Passion of the human Heart; and where *Music's* powerful Voice, in Strains little short of celestial Harmony, raises the enchanted Soul to the Abodes of Bliss.

Lib. These, Sir, as agreeable and wonderful Efforts of human Genius, I admire; and would always, under the Influence of Reason, cultivate them with Care; but must at the same Time consider them only as Ornaments, not Essentials of Humanity. WISDOM and VIRTUE, the true Beautifiers of the Nature and the Life of Man, are very seldom found amongst you; you substitute that poor Phantom TASTE for the solid Principles of Morality; you are not only Slaves to your Superiors, but Slaves to your own Passions; your licentious Effeminacy renders you contemptible, and your entire Devotion to Externals, worthless; return then, and know that LIBERTY disdains the Friendship of those who worship Shadows for Substances; and

and either do not know, or will not regard, the intrinsic Worth of a well-governed and well-cultivated Mind.

Fem. O rude and Gothic Notion of Things! truly, if your Ladyship is of this Way of Thinking, you are too rough, too untractable for the Delicacy of our Southern Climes; and it will be much more agreeable to report your Answer, however ungenteel, than to introduce so great an Enemy to the polite Arts.

Prop. What, the smooth and gay Italian gone also; at this Rate, Madam, I do not find that any Suitor is like to win your Esteem.

Lib. There is but another, how he may recommend himself, I know not yet; here he comes, and seems to carry some Prepossession in his Appearance.

Sir

Sir Stedfast Hatebribe.

Sir Sted. Madam, my plain Manner of Address, without any Assistance from external Ornament or Equipage, may appear ill adapted to the Occasion; but, in my Mind, Respect shows itself to more Advantage without such flimzy ostentatious Appendages; I am, I hope, an honest ENGLISHMAN, and in that exalted Character prefer my Solicitations.

Lib. You could not have named one more agreeable. Pray, Sir, of what Family are you?

Sir Sted. A Family, Madam, but little known, and not very numerous, that of the HATEBRIBES.

Lib. Are you of that valuable Stock? It is a Name I know and honour.

Sir Sted. So I hope, for we have always been most inviolably attached to your
Lady-

Ladyship; that implacable Enemy of yours, CORRUPTION, has taken great Pains to win us over; PROTEUS never tried a greater Variety of Shapes; sometimes like a *Lord* of the *Treasury*, and then as one of *Trade*; a *Secretary* of *State*, or of *War*; a *Commissioner* of the *Customs*, or of the *Excise*; a *Bishop*, or a *Judge*; a *General*, or a *Pensioner*; yet all in vain: We have always spoken as we thought, and done as we said; we never bent the fawning Knee to Power; nor sacrificed the Interest of our Fellow-Subjects to promote our own: Indeed we have often struggled to no Purpose; but if you, Madam, would fix your constant Residence amongst us, the Glory of BRITAIN must shine with unrivalled Lustre, and our Happiness surpass that of any other Nation upon Earth.

Lib. I agree in your Opinion, and no Person can have a more friendly Inclination towards BRITAIN than myself; it is a Country where, tho' I have at different
Times

Times met with some ill Usage, many steady Friends have exerted themselves in my Cause, and my Castle of *Magna Charta* has always proved a safe Retreat; yet 'tis true there are many Circumstances in the Political Constitution very unpromising to my Happiness, if not totally inconsistent with it.

Sir Sted. I am sensible, Madam, of too many Defects; however, if you will make me acquainted with those you consider as most offensive, I will represent them to your Well-wishers, and no doubt they will use all honest Endeavours to rectify them.

Lib. So will they merit and obtain my Favour: To enumerate all the Particulars which give me Pain, would swell the Catalogue to a tedious Length; let it suffice to say, that I feel a particular Grief at the enormous Multiplicity of Laws, which rather tend to obscure than dispense Justice; a Multiplicity which seems to
say

say that your *Parliaments* have been studious to establish and promote a Trade, or a Profession which derives its chief Advantage from inextricable Principles; and furnishes so many evasive Windings to a crafty and litigious Adversary, that Honesty, whether pursuing him or retiring from him, can scarce work its Way thro' the dangerous Labyrinth, unless Wealth becomes its Guide.

Sir *Sted.* Truly, Madam, I have often lamented this Case myself; but, by Neglect and Accumulation, our Laws are become an *Augean* Stable, in which nothing less than an *Herculean* Reformer could accomplish the necessary Change.

Lib. I fear it would require an HERCULES indeed, while there are so many interested Defenders of their present State; yet I will not despair, a truly independent SENATE would be truly patriotic; and to such a Body the framing useful Laws, and enforcing a due Execution
of

of them, must be the first and most interesting Point of Consideration.

Sir Sted. The Friends of your Ladyship would undoubtedly act upon such Principles; but I am sorry to reflect that, while so many *Placemen* are chosen Representatives of the People, Government and its Dependencies must have a prejudicial Influence.

Lib. That Complaint, I know, is general and just; yet an easy Remedy lies in the Power of those who complain: It has been proposed to obtain an *Act*, which might exclude Servants of the Government from Places in the *National Assembly*; but how can such a Law be hoped for, while these constitute the Majority in that Assembly; nay, why should it be sought for, when a much easier and more effectual Remedy is in the Hands of the *Electors*?

Sir Sted. That, Madam, I should be glad to know. *Lib.*

Lib. Your Principles intitle you to know every Thing which tends to the Good of your Country. Let every Place then which deputes a Representative, at the Time of Election exact a Promise, upon Honour, that the Person chosen should not, on any Pretence whatever, accept a Place or Pension. If it were possible that such a Representative could afterwards violate his Integrity, a Law now existing would vacate his Seat, and his Constituents would have an undeniable Argument for rejecting a Person so void of Truth and Honour.

Sir Sted. The Practicability, as well as general Use of this Hint, Madam, strikes me; but then it said that, without some Professors to instruct our Law-givers in the different Branches of political Knowledge, the Senate must ever be imperfect.

Lib. Not at all; a Military Council might be appointed to prepare all Matters

ters relative to the Army, for *Parliamentary* Ratification; another for the Navy; and so on through all the other Departments of public Affairs. Besides, the *Aristocratic* Influence in your Government is hateful to me: Your PEERS, not content with forcing all their Sons and Relations into the Lower House, point out other Persons to be chosen by the People; and, in the Character of Landlords, Lords of Manors, &c. proceed even to compel *Electors* into Compliance with their Recommendation, by threatening to deprive Dependents and Tenants of their Bread, who refuse to prostitute their Votes to them; and all this in direct Opposition to that essential Law of the Constitution, that a PEER is by no Means to enter into, or influence, the Election of a Member of the Commons. I am not, as some have misrepresented me, an Enthusiast; but this unsufferable Intrusion overbears all Patience.

Sir

Sir Sted. No Wonder, Madam, as from this our Constitution and your Interest are likely to receive the most dangerous Wound.

Lib. Nor does my Uneasiness stop here: No one can respect Royal Prerogative more than I do, so far as it sheds real Dignity upon the Monarch; which Effect it cannot have, unless the Nation's Happiness is included in it. The Power of proroguing Parliaments appears to me in the Light of a dangerous and censurable Privilege; a PRINCE should undoubtedly have the Power of summoning the National Council upon any Emergency; but its Recess from public Business, and its stated Times of Meeting, should lie in the Determination of its own Members: Had that been the Case, CHARLES the FIRST would not have had the unhappy Privilege of enraging his Subjects, and of ruining himself; nor, under such a Regulation, could any STATESMAN, conscious of Crimes and

Misdemeanors, so easily frame the Means to screen himself from public Resentment: You will find that every blundering or corrupt MINISTER, whose Infamy is immortalized in History, has taken Advantage of this Privilege in the PRINCE to gain Time for his Defence and Security.

Sir Sted. Even so, Madam; and we have another pretty Asylum too for such hunted Foxes when they are almost run down, the Shelter of Nobility with a Pension; but I dare say your Friendship and Perseverance, granted to the Solicitation of unbiaſſed Friends, together with their diſinterested Attention, will in Time remedy some, if not remove all the Grievances that have been mentioned.

Lib. So glorious a Prospect, joined to my natural Affection for BRITAIN, fires me; nor shall some unavoidable Insults deter me from giving you my Hand in Friendship; my Companion PROPERTY
too

too shall attend my Steps, and, if there should not be Knaves or Fools enough to banish us, it is in our Power to create you Respect abroad and Happiness at home.

Sir Sted. Madam, I glory more in obtaining this Condescension, than if I had been cover'd with Laurels gather'd from the Conquest of a World; I am happy in reflecting that, when I lead *you* to my Country as a Friend, I give her the greatest Blessing she can enjoy.

Prop. Madam, I give your Ladyship Joy of so prudent and agreeable a Choice.

Lib. I hope it may prove so in its latest and most remote Effects; come then, my Friend and Companion, let us proceed without Fear or Suspicion, since we cannot have a better Guardian nor a safer Guide than an *uncorrupt* and *uncorruptible* BRITON.

Here ended the EUROPEANS; a Piece formed upon general Hints, and therefore better calculated to set the Mind at Work upon the several Subjects, than perfectly to gratify it.

The Audience separated, and the Volume ends: There remains no Room for the Criticisms that passed between the NAMREDAL, Queen ELIZABETH, SHAKESPEAR, and Sir HUMPHREY, upon the *Dramatic* Action of NOIBLA, which gave Occasion to many Strictures upon that of our World.—Much curious Matter also, of various Nature, is left untold, and many Kingdoms of the Moon are yet unvisited; if you like your Journey, my Fellow-Travellers, when the Season for renewing our Expedition returns again, I shall not fail to meet you; and in the mean Time I heartily wish you all the Good you wish yourselves.

The END of the SECOND VOLUME.

